THE GOVERNMENT OF THE THOUGHTS:

A

Prefatory DISCOURSE TO THE GOVERNMENT OF THE TONGUE,

By the AUTHOR of the

The Whole Duty of Man.

The Lord knoweth the Thoughts of the Wise, that they are vain, 1 Cor. 3. 20.

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THE
PREFACE.

THE Government of the Thoughts *was ſome Years ſince deſigned for the Preſs, but not till this opportunity, thought fit to make its Appearance. The Tract indeed in point of Juſtice, muſt own its Original Theme, to that Moſt Excellent and Learned Author of* The Whole Duty of Man; *and had not the Grave and Darkneſs deprived us of ſo great a Luminary, this Treatiſe would have appeared in perfect Luſtre, with all thoſe Embelliſhments which ſo Exquiſite a Pen could have rendred it.*

The main Subject Matter of this Diſcourſe, is to perſwade Men to regulate their inordinate Thoughts and Affections, that ſuch an unruly Member, as St. James *affirms the Tongue to be, may not break*

break out into that Conflagration, as all their Reason cannot easily quench: For out of the Heart proceeds all Evil Thoughts, the product of bad Actions, which are concomitant to contumelious Speeches: And indeed I presume, we cannot place too strong a Guard on that which appears so formidable an Enemy, and threatens us with so much Violence, which if not speedily prevented, may in the end prove Destructive.

I cannot reasonably expect, that this Product of my Labors should find a candid Acceptance of all Persons; or like the Manna, *accomodate every Palate, especially in this Censorious Age, wherein some approve of nothing but the* Minerva *of their own Brain; I wish I could not say many, (like those foolish Heathens) Adore their own Maladies, applauding themselves for Benevolent and Prudent, by disgusting all that's good and wholsome, which is indeed a Symptom of a disaffected Palate.*

I am not ignorant, that a Speaker ventureth within the reach of Cenſure; and that a Writer fixes himſelf to the Stake: Yet in hope that ſome may reap benefit by my Labours, I reſolve not to be diſcouraged, if any ſhall prove ſo malign as to render Evil to my good Intentions, my Labour is with that Omnipotency who appointed ſome cheap Sacrifices, that the Poor might ſerve him as well as the Rich, and requiring principally willing *Hearts,* Exod. 35. 6, 7, &c. *And he that poſſeſs'd not Jewels, Gold, Silver, Silk, Purple, or of the like Eſtimation, might produce Skins and Goats-hair, which were of inconſiderable Value, but proved Acceptable. You who enjoy a greater ſhare of Heavenly Treaſures, offer of your Fulneſs; for the Almighty accepteth the* poor Widows Mites *where no more is Expected.*

And now let us haſten to enter into that ſacred way of Charity, which directeth to Salvation, and perſevere in that Truth which never Deceiveth, nor is Deceived

ceived; ſo that at the laſt we may enter into the Kingdom of Glory. To conclude, I ſhall only add what St. Paul *ſaid upon his departure, to the Elders of* Miletum, Acts 20. 32. And now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are Sanctified. *Read Happily, and Practiſe Diligently, not omitting St.* Paul's *Inſtructions to* Timothy, *in his Second Epiſtle, 2 Chap. ver. 2.* Conſider what I ſay, and the Lord give you Underſtanding in all things.

THE

THE
Government of the Thoughts.

CHAP. I.

Of the Chief Governor, the Soul.

THERE are diverſity of Things, of whoſe Being we know, whoſe Quality we know not: All confeſs we enjoy a Soul which Commandeth, and Reſtraineth, in us. What a one it is, none can tell. Hence are thoſe many Diſputes concerning its *Eſſence*, *Seat* and *Subject*, with the ſubordinate Faculties of it. No Perſon hath throughly been acquainted with this ſecret Governor in Man. Some Philoſophers have defined it a *Harmony*: Some a *Divine Vertue, a Particle of the Deity*: Some the moſt exile and ſlender *Air*: Some, a *Blood*: Some, *Heat*, or *Fire*: Some, *Number*. So innate is Error, that we moſt Err concerning our own ſelves.

2. MORE judiciouſly do they define it, who atteſt it an *Immortal Spirit*, an *Incorporeal Subſtance*, Created by Infuſion, and Infuſed in its

Creaation, made to the Image of the *Creator*, capable of the light of Underſtanding, Wiſdom, Holineſs, Bleſſedneſs, and Eternity: So that in its conjunction with the Body, it Animateth, giveth Life, Action, and Motion, (wherein it differeth from an *Angel*) and in its ſeparation from the Body for a time (untill it ſhall be re-united at the Reſurrection) it Subſiſteth, as the *Angels*, and hath its proper Acts and Apprehenſions, as they have: Now, as the Eye beholds the Eye in a Glaſs; ſo the Soul diſcerneth it ſelf by a kind of Reflex.

3. THE Soul is a divine Gheſt ſent from Heaven, into theſe Tabernacles of Clay, to give them Life and govern them; yet is it neither viſible coming nor departing: It is an Immortal Form of Mortality: The Body Decayeth, the Soul doth not, being neither ſubject to Time nor Age: The Motions thereof are Eternal; it apprehendeth things Preſent, Abſent, Paſt, and Future; it Deliberateth, Formeth, Directeth, Diſcourſeth, Judgeth, Doubteth, Concludeth: So excellent it is, that *Cicero* the Orator ſaid, God hath not given any thing ſo Divine to Man; and that there are certain Lineaments thereof more beautiful than of the Body.

4. THE Body is adorned by the Soul; without which, Beauty it ſelf appears Gaſtly: And good *Abraham* ſaid, *Give me a poſſeſſion of a Burying-place, that I may Bury my Dead*

out

out of my ſight, Gen. 23. 4. The Soul cannot be Deformed by any unevenneſs, diſcompoſure, or diſproportion of the Body which it Animateth: As a beautiful Creature is the ſame in a poor Cottage, as in a magnificent Palace: So is Vertue, which is the Beauty of the Soul. Could we but behold the Soul of a Saint, there's no Embelliſhment on Earth ſo Glorious; no Created Beauty here of ſo divine a Luſtre.

5. THE Soul, tho now encloſed in Obſcurity (having only ſome diviner Breathings in the Raptures and Heavenly Contemplations, which ſometimes allarum it up, like *Moſes*, to the Mount, or like a *Jacob*'s Ladder, aſcendeth it into God's Preſence) hath ſome knowledge of its Original by Faith and Joy unſpeakable in the apprehenſion thereof, 1 *Pet.* 1. 8. which arreſteth the Deſire, as appeared in St. *Peter* ſeeing Chriſt's Transfiguration, *Matt.* 17. and St. *Paul*'s wiſhing to be Diſſolved, was a ſignal Evidence of our intereſt in Heaven; therefore our Puſilanimity cannot deter us from it, *Phil.* 1.

6. HE knoweth whether he ſhall go who remembreth whence he came: But what ſhall be the tranſcendent Beauty of a Devout Soul in its Separation, when it ſhall be reſtored to its native Heaven; when it ſhall be all Illumination, and God ſhall be *all in all*? Chriſt's Raiment on the Mount became ſhining white as Snow, ſo as no *Fuller* on Earth could white them,

them, *Mark* 9. 3. And *Moſes* Face when he talked with God, became ſo Glorious, that *Iſrael* could not behold it without a Veil, 2 *Cor.* 3. 13. What then ſhall our Glory be when we ſhall be like *Chriſt?* 1 *Joh.* 3. 2.

CHAP. II.

Of the Faculties of the Soul.

THE Faculties of the Soul are the *Underſtanding, Will, Memory, Affections, and Senſes Internal and External.* My purpoſe being not to enter the Liſt with *Philoſophers*, but to direct *Chriſtians*, I ſhall not further conſider theſe, but what concerns the Practical part, and right governing the thoughts of the Heart and Mind, to the Service of God and our Mortification, and the means of qualifying our ſelves for it.

2. THE Heart, in Scripture often taken for the principal Seat of the rational Soul, imparteth any Faculty hereof: The Mind is the inward act, the reſult and product of its Reaſon, and Diſcourſes the Thoughts. The Learned affirm, the Mind is the fountain of Counſel, and Soul of Life: And again, we underſtand by the Mind, and live by the Soul. The Mind of Man is ſometimes a *Sovereign*, to govern in Vertue and Sanctimony it ſelf; and the Body ſometimes a *Tyrant*, and indulging

dulging to Vice, which like the Worm bred in the Wood deſtroyeth its own Original: It is often miſled by tumultuous Paſſions, Luſts, Vain-deſires, and other Perturbations of a diſcompoſed Mind, which unthron'd Reaſon dangerouſly gains an Uſurpation.

3. A prudent Man, whoſe Knowledge is his Life, in the light, height, and uſe thereof, differing him not only from the Brutes, but ignorant Men; doth principally enjoy himſelf in his Mind and inward Man. There is indeed in humane Poſſeſſions, nothing great and excellent, but a magnanimous and good Mind; contemning External Greatneſs, or ſuppoſed Excellencies, ſuch as Power, Strength, Riches, Beauty, Wit, *&c.* obvious to Senſe in reſpect of that which is within, apprehenſible by the enlightned Underſtanding.

4. AND certainly the All-wiſe God, who Created the Affections, ordained them to ſome excellent end and uſe in the *Soul*, as *Hand-maids* to Devotion and Religion: neithere would he in our Regeneration, kill, but correct them, by moderating them, where they grow extream; and retrenching them into their own Channels, where they overflow their banks, like over-rank Water Sources, becoming muddy and choaked up with that which they fetch in from without; or reducing them, where they are Exorbitant.

5. ALL Extreams are fooliſh and dangerous: A *Stoical Apathie* is incompatible with

a well-compoſed Mind, as a violent Paſſion with a Prudent: The dead Calm corrupteth Air and Water, and violent Blaſts diſturb them; the moderate more ſafely purifie; but the mean is beſt. Affections are, as it is ſaid of *Caligula*, *There is no better Servant, nor worſe Maſter*; they are good commanded, but miſchievous reigning; like *Fire*, and *Water*, very neceſſary, and very deſtructive.

6. WITHOUT Love there can be no acceptable Service; without Anger, no Zeal; without Fear, no co-ercive power in the Soul; without Hope, no Comfort; which bringeth us to a neceſſay Conſideration of the Hearts Corruption; the vanity and exorbitancy of the Thoughts; and the neceſſity of their Regulations by ſome Rules of Practice.

CHAP. III.

Of the Hearts Corruptions.

THE Corruptions of the Heart, are, as in the Primitive Age of the World, *Gen.*6.5. *Only evil* continually. The Heart is the fountain of Sin; and the Evangeliſt tells us, *Mat.* 15. 19. from thence ſpring *evil Thoughts, Murders, Adulteries, Fornications, Thefts, falſe Witneſſes, Blaſphemies*, all the Sins of Man. All Iniquity is here forged; as it is written, *Iſai.* 32.6. *His Heart will work Iniquity*; hence

words

words of falſhood are conceived and uttered, Iſai. 59. 13. Here the kingly Prophet declares is the root of *War*, Pſal. 55. 21. And the Royal Preacher acknowledges it the ſeat of *Miſchief*, Prov. 6. 18. *Error, Frowardneſs*, and that *Obdurateneſs*, which excludeth all capacity of hearing *God's Word* and *Judgments*, which ſhould lead us to Repentance whereby we may be healed, *Pſal.* 95. 10. *Prov.* 11. 20.

2. *THE Heart is deceitful above all things; who can know it?* Jer. 17. 9. There lodgeth Hypocriſie, *Jer.* 3. 10. and many ſecret Sins; like that unſeen Multitude, which rangeth through the Paths of the Deeps, ſuch are the dark Councels of the Heart of Man, which *Solomon* informs us, *Prov.* 20. 5. Nor is this the Condition of ſome few, but the ſecret Corruption of all natural Men; nor are the Regenerate abſolutely freed from theſe Pollutions, being yet partly fleſh: We have St. *Paul's* word for it, *Gal.* 5. 17. *For the fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.*

3. THE danger hereof fully appears, that theſe are the Seeds of every Sin, and fomenters thereof; yea, that which obſtructeth Faith and Repentance; for as the Phyſicians affirm, if there be a fault in the firſt Concoction, there will follow the like in the reſt; ſo

ſo it is here, the Hearts Sickneſs is derived to the Tongue, and all the Actions of Man: *It is a People*, ſaid the Lord, *that do err in their Hearts, and they have not known my ways*, Pſal. 95. 10. As the Eye is deceived through a falſe *Medium*; So is the Mind through the cloud of falſe Opinion: And the Wiſe Man tells us, *Prov.* 24. 9. That *the thought of Fooliſhneſs is Sin*, into which they muſt needs run, ſays the *Pſalmiſt*, *Who ſet not their heart aright, and whoſe Spirit is not ſtedfaſt with God*, Pſal. 78. 8.

4. THE Almighty ſearcheth the Secrets of all Hearts, and will at the Great Audit, make all the Thoughts thereof manifeſt: God requireth the Heart, ſays *Solomon*, Prov. 23. 26. and *David* tells you, *If a Man regard Iniquity in his Heart, the Lord will not hear him*, Pſal. 66. 18. and *Wiſdom* expreſſes, *Prov.* 16. 5. *That the Thoughts of the Wicked are an abomination to the Lord*; and they who have wicked Thoughts, run ſwiftly to iniquity; and Deſtruction is in their Paths, *Iſai.* 59. 7. In the Corruption of the Heart, the very *fibræ* and remainders of Sins reviving root, *Satan*'s venom remaineth: The *Hydra*'s ever-growing Heads, which (when occaſions and ability ſo fail, that the impious cannot ſerve the Devil in External Actions) will ſhew its venom in their will to Sin.

5. IN the next place, it is a very difficult thing rightly to compoſe the Thoughts, in reſpect of the Hearts unfathomed Deceitfulneſs, and

and the Mind's unlimited Agility; in theſe depths of quick-ſhifting Thoughts, Sin eaſily hideth it ſelf: External Sins in Words or Works, are (like the Plague of *Leproſie*, Levit. 13. 12, 13. *broken all abroad and covering all the Skin*) nearer the Cure, and by ſo much the more eaſily amended, or overcome, by how much more evident they are, not only to others, but alſo to our ſelves.

6. THE Sins of the Heart are harder to be cured, the more ſecret, and inviſibly they are Committed: The Thoughts are more ſecurely Extravagant, Negligent and Preſuming by how much leſs they are obvious, to any Pretender, or Cenſurer without: And where the Heart is ſmitten with ſome awful fear of God, and reſolution to Repent, maketh Inqueſt after Sin; that which is in Word, or Action, is more eaſily and frequently found: But the ſin of the Mind, like *Jonathan* and *Ahimaaz* at *Bahurim*, is let down into the depth of the Heart, whoſe ſecret Enemies are like thoſe *Ligurian* Mountainers, whom the *Roman*'s Chaſed, more hardly found, than Vanquiſhed. Moreover, Man's innate Self-Love and natural Complacency, makes him unapt, and loth to Condemn himſelf, in any thing wherein he conjectures others cannot.

7. LASTLY, The reſtleſs machination of *Satan* is to ſuggeſt Self-deluſions, as he doth Temptations to Sin, whereby his Baits may be ſwallowed. His policy is to keep the Heart for his Retreat; and if any reproof

happily chaſe away Prophaneneſs, Anger, Obſcenity, or Calumny out of the Tongue, or Adultery, Theft, Murther, or the like, from the outward Man; yet if he can but foment and maintain any of theſe in the impure Heart, he will find opportunity and diabolical Suggeſtions, to make an Eruption: Or if not, he knoweth where he has Poſſeſſion, be the Words and Actions never ſo well framed, that God hath no part there, which brings me to the next Conſideration.

CHAP. IV.

The neceſſity of Governing our Thoughts.

THERE is great neceſſity of Regulating our Thoughts and Heart, without which, as the Prophet ſays, *Iſa.* 29. 13. *It is in vain to draw near to God with our Lips.* And the art of governing the Affections and Thoughts, muſt be performed by Wiſdom and Ingtegrity. Wiſdom is as a Miſtreſs to tumultuous Servants, at whoſe Preſence the moſt Diſorderly are ſuddenly Compoſed and Silenced. An underſtanding Heart is the inward illumination of the Soul, which God beholds; without which, all External appearances of Sanctity make formal Hypocrites no better than *Ægyptian Temples*, grave and decent outwardly, but within, very ridiculous; ſetting

ſetting up for Gods, Apes, Serpents, Cats and Crocodiles.

2. *SOLOMON*, to whom God granted a free choice of any thing he would requeſt, deſired, *an Underſtanding Heart*, 1 *Kings*, 3. 5. 9. 12. This was more eſtimable to him than Riches or Life; and he, whom God was pleaſed to make the Wiſeſt of Men, of all the Holy Pen-men, gave moſt Precepts concerning the Heart and Mind; and we are commanded for our further directions, to ſearch the Scriptures, which as the Apoſtle tells us, are only *able to make us wiſe to Salvation*, 2 Tim. 3. 15. And St. *James* requires us to *ask Wiſdom of God, that giveth to all Men liberally, and Upbraideth not*, James 1. 5. *He that truſteth in his own Heart, is a Fool*, Prov. 28. 26. Again, the Wiſe Man like a true Prognoſtick, tells you, *That the Heart of the Sons of Men is full of Evil, and madneſs is in their Heart while they live*, Eccl. 9. 3. Unhappy is he who goeth on perverſely in the way of his own Heart, or walks contrary to the Apoſtle's Rule, 1 *Cor.* 3. 19. perſuing the *Wiſdom of this World, which is fooliſhneſs with God.*

3. WE muſt ſo compoſe our Hearts, that they may be upright and ſincere in the ſight of God. Without this, our beſt actions, as Prayer, Hearing, Repentance, Alms, and what-ever elſe we do, is worth nothing. *O* Jeruſalem, *ſaith the Lord, waſh thy Heart from wickedneſs, that thou mayeſt be Saved:*

How long ſhall thy vain thoughts lodge in thee? Jer. 4. 14. It is but folly to labour the Cure in the outward part, while the Contagion and Venom of Sin invades the inward; or to waſh the Eyes with floods of Tears, where *the ſin of* Judah *is written with a Pen of Iron, and graven with the point of a Diamond, upon the Table of the Heart*, Jer. 17. 1.

4. THE *Pſalmiſt* tells us, *Pſal.* 84. 5. *Bleſſed are they in whoſe Heart are the ways of God: And that he is good unto ſuch as are of a clean Heart*, Pſal. 73. 1. And the Prophet tells you, *Jer.* 29. 13. They ſhall find him who ſeek him *with all their Heart.* And they that *know righteouſneſs, have the Law of God in their Heart*, Iſa. 51. 7. And *Pſal.* 37. 31. *Their ſteps ſhall not ſlide; they delight to do God's Will*, Pſal. 40. 8. And Pſal. 119. 11. *They hide up the Law of God in their heart, that they might not ſin againſt him: The knowledge of God is pleaſant unto their Soul*, Prov. 2. 10. *and* Prov. 3. 2. They ſhall have *length of days and Peace; and when they go, it ſhall lead them; when they ſleep, it ſhall keep them; when they wake, it ſhall talk with them*, Prov. 6. 22. It is a Lamp and Light to direct them in the ways of Life to preſerve them from Sin.

5. NOW, however the ways of an Hypocrite may ſeem clean in his own Eyes, yet ſeeing the God of Juſtice *Weigheth the Spirits*, Prov. 16. 2. it highly concerneth every Man to look to the ordering of this inward Houſe, that

that it may be a clean Temple, for God's Spirit to dwell in, without whoſe guidance, Man runs to Deſtruction, both Body and Soul. If we govern our Thoughts aright, we have our converſation in Heaven, we walk with God: And in our many dangerous ſickneſſes of Mind, ſundry Diſtempers, and Perturbations of fluctuant Thoughts, the wearied Soul ſhall ever have recourſe unto this *Ark* for Reſt.

6. THERE are troubleſome Errors of ſick minds which ſee falſe Comforts inſtead of true. There is Anxiety, Impatience and Grief which devoureth the Heart: There is the fire of Anger to inflame, Envy and Malice to tranſport, vain Hopes and Fears, whoſe viciſſitudes do miſerably afflict the diſquiet Mind. There are many Perturbations, which if not prudently managed, will maſter Reaſon, and violently carry Men into the moſt dangerous Precipices, from whence they cannot, when they would retrieve themſelves: All which to a wiſe and good Man, ſhall prove but Exerciſes to make his Victory over his own Paſſions more Glorious.

7. NOR is he leſs Honourable who is victor over himſelf, than he that conquereth others. The great Conquerors of Kingdoms have been overcome of their own Affections; whereby they have fooliſhly eclipſed all the Glory of their Victories. The Strong may vanquiſh others; but only the Good can overcome

over-come themſelves. I ſhall conclude with the Saying of a Pious Man, I had rather over-come my own Mind, than all my Enemies; and I would I were ſecure of my ſelf: All the Powers of Hell, cannot over-come me, nor make me unhappy if my own Affections betray me not.

CHAP. V.

Rules of Practice.

FOR the right compoſure of Mind and Thoughts, it is very requiſite to conſider thoſe Rules of Practice which concern the ſame in general; and then that which appertaineth to ſome particular Paſſions of the Mind. Firſt, Have a care of thy Soul as thy greateſt Intereſt, and that which ſurpaſſeth all things in the World: Next have a care of thy Mind, which, if well compoſed, is prudently Content in every Eſtate, without which Even Temper, nothing can prove good, or comfortable. What is Strength? Sickneſs may anticipate, but Age muſt bow down to the Grave. What is Beauty? Why thoſe Flowers quickly fade, and many times become the Snare and Deſtruction of fooliſh and unhappy Owners.

2. WHAT are Honors, where a qualification of Mind is wanting to manage them? Thoſe

Thoſe *Phaetons* precipitate themſelves, and ſet the World on fire. What are Riches without a Mind well qualified, but ſnares, and eaſie ways to Hell? All things duly weighed to a prudent Mind, which can limit it ſelf within the deſires of Neceſſaries, a little is enough; but to an ambitious Mind, nothing can ſatisfie. *Alexander* had a monſtrous Mind when he was grieved, that there was but one World for him to Conquer. 'Tis the Mind that maketh truly Rich or Poor; That, contented in every Eſtate, aboundeth in its own Happineſs; but diſcontented, can be bleſſed in none.

3. THE way to gain Riches, is not ſo much by adding to an Eſtate, as by depriving the Mind of that fooliſh deſire of having Superfluity beyond uſe. Temporal Riches are but a burden to him, who hath truly placed his Affections on Heaven, *where neither Moth nor Ruſt doth corrupt, and where Thieves do not break through and ſteal*, Matth. 6. 20. That which muſt once be loſt, is nothing worth; which Conſideration poſſibly made *Stilpo* anſwer like a *Philoſopher*, who when *Demetrius* had taken *Megera*, and out of a noble Care to give him Protection from Plundering, asked him if the Soldiers had taken ought from him, he anſwered, *No*; *for*, ſaid he, *I ſaw no Man that would take any Knowledge, or Learning from me.*

4. THE Mind is Sacred, and out of the reach

reach of violent hands; ſo that to make thee happy, which is the ſcope of a prudent Deſire, the way is not to labour ſo much, and diſquiet thy ſelf in things External, but to compoſe thy Mind aright, to value and make a good Uſe of what thou haſt; to get true Wiſdom and Underſtanding, and well-ordered Affections, quietly to endure want, or enjoy plenty: In which there is not only an admirable skill and ſtrength of Mind requiſite, but alſo an holy Habit. No Precepts can ſuddenly make a Man practically wiſe, or good; which muſt make us reſolve quickly to ſtudy this Divine *Philoſophy*: And indeed, Experience here diſcovereth a marvellous Stupor, and Incogitancy of moſt Men. In any bodily Diſſection, we ſpeedily conſult the Phyſician; but in our Soul's Diſtempers, we not only delay our ſeeking help, but are too often impatient of offered Remedies. That which thou deſigneſt to do well, ſpeedily put in practice.

5. *SOLOMON*'s advice is, *Prov.* 4. 23. To *keep thine Heart with all diligence*; *for out of it are the iſſues of Life.* Many think it enough to keep their Tongues and their Hands. But it highly concerneth all *Chriſtians* to keep their Hearts from *Satan*'s Snares; there he beginneth all his Stratagems which afterwards break out into Words and Actions. It is true, that bare Suggeſtions without any delight, or conſent of our own, are no more our Sins, than any Robbery or Murder committed without

without our Consent or Knowledge: But except we are vigilant over our Thoughts, and carefully stand upon our guard, *Satan*'s deluding Influences will create a Delight, and excite in us a Consent, and concession to them; Therefore the Counsel of the Wise Man is this, *Prov.* 7. 25. *Let not thine Heart decline to her ways, go not astray in her paths.*

6. CHECK the first beginnings of Sin in thy Thoughts, use them roughly at the door, and think of the Prophet *Elisha*'s saying, 2 *Kings* 6. 33. *Is not the sound of their Masters Feet behind them?* We must there chiefly observe and extinguish Sin, where 'tis born, and quench the Sparks, before they break out into masterless Flames. We must crush the *Cockatrice* in the Egg, before it proves a fiery flying Serpent. We neglect not the biting of a Serpent, but presently seek remedy to keep the Venom from the Heart: With how much more care and diligence should we look to the biting of the *Old Dragon*, Rev. 12. 9. who is able, if a little neglected, to kill Body and Soul? Of evil Seeds, spring evil Plants. *Murder* from *Revenge* in the *Heart*; *Adultery* from *Lust* unextinguish'd there; and God justly castigateh evil Intentions, though they do not always break forth into Actions.

7. KEEP a good Conscience, and put on Sanctity. The Wicked meditate on Evil; and the Prophet *Esay* affirms, *cap.* 59. 7. *That their Thoughts are Thoughts of Iniquity; Wasting and Destruction are in their paths.* As our Act-

ions follow our Thoughts, ſo do they leave Impreſſions in them, which prove occaſions of their further Operation; and *Solomon* tells you, *Prov.* 12. 5. That *the Thoughts of the Righteous are right; but the Counſels of the Wicked are deceit.* Love good Thoughts, and thou ſhalt be furniſhed with them; as Flowers ſpring out of Buds, ſo good Deſires flow from Celeſtial Thoughts. We often think of thoſe we Love, and are ambitious of their Acquaintance. Think often of God, for his Love will cauſe thee to deteſt all thoughts of Evil, and will hinder the approaches of that old malicious Serpent to thy Heart.

8. FIX thy Thoughts on ſomething certain. The Heart is a ſpiritual *Labyrinth*, in whoſe perplexed turnings we often loſe our ſelves; and the beſt fruits of idle and extravagant Fancies, are but as the Eyes, continually rolling up and down, ſeeing nothing intentively, but a wandring Mind. It is a ſignal Token of a compoſed Mind, if it can contain it ſelf, and not launch out into thoſe vain *Evagations* and wandring Thoughts: From whence waking as out of ſome feveriſh Dream, after much thinking, we can give our ſelves no true account, what the Mind has buſied it ſelf about; but that in long thinking, we thought on nothing to the Purpoſe.

9. THE Mind is Man's moſt active Faculty: In a Moment, with the flight of a Thought, it mounts from Earth to Heaven, and back again from Age to Age; from Preſent,

ſent, to Future: Like Lightning, it ſhoots from Eaſt to Weſt, vaniſhing in the Appearance. It is not a little skill to arreſt it ſo, as that we may ſay with *David*, Pſal. 108. 1. *My heart is fixed; O God, my heart is fixed.* Without this we can neither Hear nor Pray, otherwiſe than prophane Hypocrites, provoking God's Anger, by drawing near him with their Lips, when their Hearts are far from thinking on him.

10. SEEK Peace with God through Faith in *Chriſt*; for therein conſiſts the true Compoſure and happy Reſt of the Mind. The Prophet tells you, *Iſa.* 57. 21. *There's no Peace to the Wicked*; neither is there any true Reſt out of *Chriſt Jeſus.* Sin is the diſtemper and diſquiet of the Soul. Until that *Jonah* be caſt over-board, we can never appeaſe the Surges of a troubled Mind. This thou mayeſt ſeek by hearty ſorrow for thy Sins; this reſtringent Acrimony ſhall heal the Fountains, that Death and Barrenneſs may no more fluctuate from the Mind into thy Words and Actions. 'Tis a good ſymptom of Recovery when the Diſeaſe changeth Place: So when we are pleaſed with Repentance, who were wont to pleaſe ourſelves with Sin, 'tis a token that Sin declineth in us.

11. BY *Committing thy works unto the Lord, thy thoughts ſhall be Eſtabliſhed*, Prov. 16. 3. and by filling thy Soul with ſuch happy thoughts, as conſtant Meditation, or God's Word will furniſh thee: And *Wiſdom*, as a

Monitor adviſes thee, *Ecclus. 6. 37. Let thy mind be upon the Ordinances of the Lord, and meditate continually on his Commandments; he ſhall eſtabliſh thine Heart and give thee Wiſdom at thine own deſire.* Overcome thine own Mind, and in every thing as much as poſſibly thou canſt, ſubject it to right Reaſon, and let not Affection or Paſſion maſter it.

12. SET thy Mind ever upon ſome good, to prevent the riſing of evil Thoughts, that the Tempter may never find thee at leiſure to entertain him. The Mind is naturally active and prone to thoughts: Even when thou lyeſt Dormant it hath its Motions. Imploy it then in ſome Buſineſs, it cannot be Idle. As the Earth neglected, for want of Culture, bringeth forth noiſom Weeds; ſo will the Mind evil and vain extravagant Thoughts, if it be not duly Cultivated. Often the light of Reaſon is Eclipſed by the miſchievous interpoſition of vicious Thoughts: Yet perplex not thy Mind with too much, or too weighty Affairs: Proportion thy undertakings to thy Strength: The Mind requireth ſome intermiſſions and reſt, which otherwiſe, like the Fields, with perpetual Bearing, will grow Fruitleſs. The Unballanced Ship is eaſily Overſet with every guſt of Wind: And too much Burden Sinketh her.

13. THERE is an Ark of God's ſecret Counſel, which our thoughts muſt not pry into. There are alſo admirable Myſteries, from whence God calleth out of the fiery Buſh, *Exod.*

3.

3. 2, 5. *Come not nigh hither, put off thy Shoes from off thy Feet, &c.* Reſign thy Thoughts to God's Immenſity: It is enough to believe his Truth, tho thou canſt not examine his incomprehenſible Secrets. If thou wilt play with theſe Flames, thou wilt burn thy Wings: God hath revealed ſufficiently enough to make thee Happy: Ambition of knowing more, deſtroyed Mankind.

14. COMMUNE with thine own Heart concerning that, which may advantageouſly make thee Happy. Divine Soliloquies are Heavenly Raptures and the Soul's prepoſſeſſion of that Bleſſedneſs. Inure thy Heart to ponder on good and heavenly things; and ſuch will thy Thoughts, Words and Actions be. *The Heart of the Wiſe teacheth his Mouth*, ſays *Solomon*, Prov. 16. 23. Cuſtom grows habitual; therefore alſo the Wiſe Man ſaith, *Wiſdom reſteth in the heart of him that hath Underſtanding*, Prov. 14. 33. If the Wicked, the worſt of Fools, have any notion thereof, it can no more reſt with them, than Lightning in the Air.

15. TAKE the Prophet's advice, *Jer.* 17. 10. To ſet God ever before thee, as *a Searcher of hearts*: And that which thou wouldſt deteſt to ſpeak before others, abhor to think with thy ſelf. Thoughts are the words of the Heart, which God heareth; who therefore ſaith, *Matt.* 9. 4. *Wherefore think you Evil in your hearts?* And *Solomon* gives us this Charge, *Eccleſ.* 10. 20. *Curſe not the*

the King, no not in thy Thought. Thou muſt be pure in Heart, if ever thou meaneſt to ſee God. Let not thy Heart diſſent from thy Tongue; neither deſire to appear more Holy than thou art, if thou intendeſt to pleaſe him who is Omniſcient.

16. PRAY, and beſeech the Lord with the earneſt Supplication of the Pſalmiſt, to *Create a clean heart, and to renew a right Spirit within thee,* Pſal. 51. 10. *To encline thy heart unto his Teſtimonies,* Pſal. 119. 36. Then Pray with the Prophet, *Jer.* 24. 7. *That God would give thee a heart to know him;* To prepare thy Heart that thou mayſt truly fear him, Meditate on him, and Love him above all: And That he who caſt out the tumultuous Rabble from *Jairus*'s Houſe, would alſo be pleaſed to caſt out of thy Soul and Mind, all thoſe thoughts which offend him, or hinder the raiſing up thy Soul to the life of Grace here, whereby it may be fit for the life of Glory hereafter.

CHAP. VI.

Of the affections of Love and Delight.

FOR the right governing the Thoughts ariſing from ſome particular Affections, or Paſſions, which uſually diſcompoſe and render the Mind leſs apt for the Service of God, and leſs comfortable to our ſelves, we muſt ever have in mind the General Rule before

fore laid down, that extream and violent Paſſions of any kind, are Diſtempers of the Soul, which at beſt befool a Man, if not, as *Hypocrates* thinketh, maketh him Lunatick; they are like a Deluge, which rather overflow and drown, than refreſh the Mind; they are like an enraged Sea, full of hazard; they diſturb the Intellectuals, and diſtract the Will. Behold, how all things in troubled Waters, ſeem wreathed, and diſordered, which in the ſtill are clearly ſeen; ſo is it here: The calm Affections are more fit for God's Service, and our own.

2. LOVE and Delight, are great Actors in this preſent Life; and every Man hath ſome ſhare in them. Now our main skill is to fix 'em on right Objects, as God, *Pſal.* 37. and upon heavenly Things, as St. *Paul* directs us, *Col.* 3. 1. By this means we cannot fall into any Exceſs, but ſhall be undoubtedly happy; that we pervert not the Order, we muſt not delight in, or love any object but God; let him be our firſt and chief Love and Delight, and we ſhall have Felicity in all that is ſubordinate.

3. LET no inferiour Love or Delight allure us away from him who is perfect Love. Tho there is a time, place, and meaſure for Secular Delights, ſo far as they are ſubordinate to God's Will, which may make us fit for his Service, and adminiſter occaſion of Expreſſions of Thankfulneſs to him: But if on the contrary, they prove hurtful to us, if God loves us, he will take that away from us, which elſe would wean us from him.

4.

A neceſſary Rule for them to conſider, who too impatiently bear the loſs of that they ſo much loved or delighted in.

4. LET us neither love nor delight in any temporal things, otherwiſe than to hold it with a looſe Hand; and let us follow the Apoſtles advice, 1 *Cor.* 7. 31. To *uſe this World as not abuſing it; for the faſhion of this World paſſeth away.* And St. *John* commands us in his firſt Epiſtle, *chap.* 2. 15. That we ſhould not *love the World, nor the things that are in the World.* We muſt be contented to part with all, when God in his good pleaſure ſees convenient. It was *Job*'s Reſolution, *chap.* 1. 21. *The Lord gave, and the Lord hath taken away, and bleſſed be the name of the Lord.*

CHAP. VII.

Of Joy.

CONCERNING Joy, Rejoicing and Mirth, the Rules are, That God would not have us diſconſolate, but to *rejoice* and be cheerful in him *evermore*, 1 Theſſ. 5. 16. Melancholy, Dejectedneſs, worldly Sorrow, bitterneſs of Spirit, and ſecret repining againſt God's Providence, are dangerous Symptoms of Incredulity: For if, as the Apoſtle ſays, *Rom.* 5. 1. *Being juſtified by Faith, we have peace of* Conſcience, and cheerful acceſs to God *through Chriſt*; there will be joy in the Holy Ghoſt: We ſhall rejoice in hope, and glory in our Tribu-

Tribulations, being assured of a blessed issue thereof.

2. JOY and Rejoicing in God, in things Divine and Spiritual we are secure and happy. The end of Temporal Rejoicing, is many times clouded in sudden and unexpected Sorrow. Such was *Belshazzar's Feast* with *a thousand of his Princes*, Dan. 5. 1, 5, 6. The scene of Joy was changed into sudden Astonishment, at the sight of that dreadful Hand which decypher'd his doom upon the Palace Wall. Secular Joy entertaineth deluded Men, as that old lying Prophet of *Bethel* did the Man of *God*, first feeding, then afflicting with the sad Intimation of ensuing Destruction, 1 *Kings* 13. 11, 22. Acquaint thy self with true good, that thou mayst rejoice securely. They most delight in Secular things, who are ignorant of Eternal.

3. LET not thy Heart be too much transported with Secular Joy; they that superabound in Mirth and Joy in Prosperity, are too much cast down and dejected in Adversity: For both Extreams proceed from impotency of Mind. In every Exultation look with a thankful Heart on the Lord that gave it, and with a prudent Heart on that which may quickly change this Scene of Mirth into Heavinesse. Taste thy Joy as the *Israelites* did their Passover, with *bitter Herbs*, and prepared to be gone. *Exod.* 12. 8. Let the thoughts of Sorrow season all thy Mirth, lest a sudden

Surprizal aſtoniſh and vanquiſh thee: For foreſeen Dangers leaſt prejudice the Wiſe.

4. KEEP Innocency and a good Conſcience: Theſe ſhall *Comfort thee*, as *Lamech* ſaid of his Son *Noah*, Gen. 5. 29. The Wiſe Man tells you, *Prov.* 15. 15. *All the days of the afflicted are Evil; but he that is of a Merry heart*, that is, a good Conſcience, *hath a continual Feaſt*. Wicked Mirth, *Sardonick* Laughter, and fooliſh Jeſting, as they demonſtrate much Levity, ſo do they dangerous Uncompoſedneſs, Vanity and weakneſs of Mind. In ſuch *Laughter, the heart is Sorrowful*, ſays *Solomon*, Prov. 14. 13. *And the end of that mirth, is heavineſs:* And *Eccl.* 2. 1. *Behold, this alſo is Vanity.* Again, *The heart of the wiſe is in the Houſe of Mourning: But the Heart of Fools is in the Houſe of Mirth*, Eccl. 7. 4.

5. WE read that *Chriſt* Wept over *Jeruſalem*, *Luke* 19. 41. and over *Lazarus*, *John* 11. 35. But we never read of his Laughter: 'Tis a rare Government of the Mind to have Mirth ſeaſon'd with Wiſdom, wherein a prudent Cheerfulneſs commendeth Mirth, well regulated in an holy thankful uſe of that we enjoy, as the beſt of things, meerly Secular: To imitate the Auſterity of *Cato*, or the Sullenneſs of *Craſſus*, who is reported to have Laughed but once in his Life; or to be an ever Weeping *Heraclite*, or an ever Laughing *Democritus*, is to launch out into vain and unſafe Extreams. Indeed, of the two, Tears are to be preferred before exceſſive Laughter:

For

For too much Mirth is a ſymptom of Folly, which fluctuates from the Heart, and a true Signet of Forgetfulneſs, or ignorance of this mutable Life.

6 AND indeed Voluptuouſneſs is Satan's Hook which produces to Deſtruction; it is the Mother of Sin, and the Nurſe of the never dying Worm: And as Oil killeth *Inſects*, but Vinegar reſtores them; ſo Joy and Pleaſure deſtroy incautious Sinners; but ſharp Afflictions ſafely Cure them: So that they at laſt arrive to that apprehenſive ſenſe of underſtanding, That *it is good for them to be Afflicted*, Pſal. 119. 71. Never rejoice at anothers Affliction, for it is Odious to the Almighty, and ſeldom evadeth ſuch Revenge as pointeth out the Sin.

7. IT is a Maxim of Wiſdom to weigh the Joy, which will prove an excellent Gage for thy Heart: For the Prophet *Jeremy* tells you, Chap. 17. 9. That, *The Heart is deceitful above all things, and deſperately wicked; who can know it?* If thou rejoiceſt in Evil, thy Heart muſt be agreeable to it; but if thou delighteſt in Goodneſs, then a ſecret Power and Spirit of Sanctity ruleth in thee. Obſerve in Muſical Inſtruments, how ſome Strings ſound at the Moving of others, and accord very Harmoniouſly: So it is with the Strings of thy Heart, which internally Aſſenteth to any wicked external Action. The uncircumciſed Heart rejoiceth at that Obſcenity that vexed Righteous *Lot*: The Holy

are cheerful and glad, like the wiſe Merchant, *Matt.* 13. 44, 45, 56. Who when they find the treaſure of God's ineſtimable Mercy opened to them, go away rejoicing with that happy Convert, *Acts* 8. 39. While he that hath no intereſt therein, ſitteth numbring the Minutes, and thinking every Divine Exerciſe long; goeth away either as *Ahab*, with Indignation, or with Sorrow, like the rich young Man in the Goſpel, *Matt.* 19. 22.

8. DANGEROUS Perturbations of the Mind, are in the dominion of Sorrows; and there is as much occaſion of prudent Rules to be uſed, as of a Rudder in a Storm. In every affliction, examine well thy Heart for the Cauſe: *Wherefore is the living Man Sorrowful?* Man ſuffereth for his Sin. *Let us ſearch and try our ways, and turn again unto the Lord*, Lam, 3. 39, 40. It is a vain attempt, and a high preſumption to ſeek for any Relief from Affliction; but by this means all other Lenitives are as Draughts of Cold Water in a hectick Fit; it is more Inflaming, like *David*'s Harp to a moody *Saul*, where the vexing Spirit returneth with greater Violence.

9. PLACE thy Sorrow upon Sin, which is the right Object: It is the vulgar Error and danger of many, to be dejected for that loſs which indeed cannot prejudice their Bodies; but take a delight in Sin, which woundeth the Soul, and may make them for ever Unhappy.

We

We many times grieve for that which ſhould occaſion us to Rejoice. And *St. Paul* tells us, *Rom.* 8. 26. *That all things work together for good*; *and whom the Lord loveth, he Chaſteneth*, Heb. 12. 6. Next, let us conſider the comfortable effects of God's Chaſtiſements; *It yieldeth the peaceable fruit of Righteouſneſs, unto them which are Exerciſed thereby*, Heb. 12. 11. We are impatient and roar out as Men under the hands of a skillful Chirurgeon, when he exerciſeth the Lancet or Cauterie to Cure us. It was *David*'s Complaint, who ſaid, *I have roarea by reaſon of the diſquietneſs of my Heart*, Pſal. 38. 8. Yet in the iſſue confeſſed, *It is good for me that I have been Afflicted*; and declares this Experience, *Before I was affiicted, I went aſtray, but now have I kept thy Word*, Pſal. 119. 67, 71.

10. GIVE not thy Heart over to exceſſive Sorrow; for there is a Worldly Sorrow to Death; and a Sorrow to Repentance *not to be Repented of*, 2 Cor. 7. 10. Exorbitant Grief is like the Immoderate Overflowing of *Nilus*, a preſager of dangerous Sterility. Stand ready prepared for ſharp Encounters. Ships are built to endure Storms and raging Seas. And prudent Minds are compoſed to endure and make good uſe of Sorrows. Let every Diſtreſs awaken thy mind to fly to thy Redeemer: And then Afflictions will appear like that Rain which fell on the *Ark*; the more it poured down, the more that was lifted up, and ſaved from the fury of the Waves: Or like

Moſes

Moſes Rod, to open a way through the briny Floods, to our promiſed Reſt, *Exod.* 14. 21, 22.

CHAP. VIII.

Of Anger and Malice.

ANGER is an Appetite of puniſhing any Injuries Received, or Conceived: The product is Malice, which is inveterate Anger: The Fruit of it is Revenge, or at leaſt a well-wiſher to it; but being weak it becomes vain. The Accomplices are Hatred and Envy; which ſhews an abhorrency to any thing which diſpleaſes our querulous Palate; for we think every thing, though good, and never ſo well performed, to be evil, becauſe we may have an Antipathy to the party that tranſacts them.

2. ANGER is an Amarulency, embittering the Soul: A turbulent Paſſion, an uſurped Power, depoſing the Sovereignty of right Reaſon: It is a Spiritual infernal Fire, the Souls Tyrant, the ſeed of Malice, and an Enemy to good Council. Its Rage is a Precurſor of Deſtruction, Ruin, and Deſolation; a Companion of Miſery, and the Souls Precipice. This Affection is of ſo high a concernment, that ſome have writ whole Tracts upon this Subject: But my deſign in this Treatiſe is only to conſider the Government of the Mind and Thought in relation

lation to the ſervice of God: With ſome Rules of practice for the better performance of it.

3. THERE is an impious and fooliſh Anger; whereof Chriſt ſaid, *Mat.* 5. 22. *Whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment*: And St. *Paul* adviſes us, *Col.* 3.8. with this friendly Exhortation, *But now put off all theſe, anger, wrath, malice*, &c. And the Wiſe man Philoſophically informs you, that *a ſtone is heavy, and the ſand weighty; but a fools wrath is heavier than both.* And he gives you further notice, that *wrath is cruel, and anger outragious*, *Prov.* 27. 3, 4. An Example of which, we have in *Gen.* 4. 5. When *Cain* committed that Fratricide upon *Abel*: Furthermore, *Solomon* the chief Anatomizer of Anger, and Diſſecter of that Paſſion, affirms, that *an angry man ſtirreth up ſtrife, and a fooliſh man aboundeth in tranſgreſſions*: *Prov.* 29. 22. And *Eliphaz* the *Temanite*, when he reproved *Job* for Curſing the day of his Birth, admoniſh'd him in this Phraſe, that *Wrath killeth the fooliſh man, and Envy ſlayeth the Silly one.*

4. THERE is a good Anger, ſuch as was in *Moſes*, *Exod.* 16. 20. *Phinehas*, *Numb.* 25. 7. And *Nehemiah*, *Nehem.* 5. 6. Without which there can be no Zeal: For *Stoical Apathie* agreeth not with true Religion: Obſerve what a *Bee* is without is ſting, nothing but a Drone; even ſuch is man which cannot,

cannot, or will not be angry. Some anger is neceſſary, which the holy Spirit mentions, *Epheſ.* 4. 26. *Be ye angry, and ſin not; let not the Sun go down upon your wrath.* There is ſuch uſe of this Souls Fire, that the inward man cannot ſubſiſt without it. But the skill is how to reduce it to practice: It muſt be as the Celeſtial Fire, wherewith the Sacrifice was to be offered, which we may diſcern by theſe Three Diſtinctions: Firſt, It is Incenſed only againſt Sin, and that which any way diſpleaſeth God, and Obſtructeth his Service. Secondly, It Launcheth out only upon ſome particular Cauſes and Occaſions, but not Unadviſedly. Thirdly, It goeth, like that *Burning Lamp* between the pieces of *Abraham*'s divided Sacrifice, *Gen.* 15. 17. That is, between the Perſon, and the Offence, proportionably loving the one, and hating the other: This being without Gall and Bitterneſs, but zealous in oppoſition to evil: For it is ſin not to be angry with Sin.

5. THIS Affection is an Excellent Subſervant to the Mind, exciting the Faculties; it is *Fortitudes* Incentive, and Zeals Natural heat; it is Modeſties Centinel, and Temperances Guardian: And doth by an Excellent Allay of Pleaſure, Contract the Dilated Heart and Mind, with ſome unpleaſing but profitable Auſterities; which otherwiſe, would be expoſed to dangerous and wicked Temptations.

CHAP.

CHAP. IX.

Rules of Practice, concerning Anger, and Malice.

IN every Apprehenſion of injury, look up to God, and ſay with *David* when *Shimei* curſed him, *Let him Curſe for the Lord hath bidden him*, 2 *Sam.* 16. 11. Conſider if thou haſt not offended thy Maker, and provoked him to Excite Enemies againſt thee; if upon thy Inqueſt thou findeſt out the Sin thou ſtandeſt guilty of; haſten and make thy Peace betimes with him. Think not thy ſelf Competent for greater Matters, and all others Inferiour to thee: That Pride is like Tinder in the Heart, where every Spark is apt to foment Indignation, and kindle Anger's Fire. Be ever Compoſed rather to bear an Injury, than to Retaliate it: Indeed it is grievous to ſuffer; but it is dangerous to requite it: Seeing God ſaith, *Vengeance is mine*, Deut. 32. 35.

2. MAKE a right uſe of all injuries: Let them be as ſo many Exerciſes to thy Wiſdom, Meekneſs and Patience; And then thine Enemy ſhall ſtudy to be thy Friend: So that thou mayſt expreſs that with Verity, which *Demoſthenes* affirmed but Ironically, at his ſentence of Baniſhment: Thy Enemies are ſo Courteous, that it is a very hard task to find anywhere ſo good Friends. Be angry with Evil, and imitate the Example of *Moſes* the meekeſt man, who was ſo pro-

voked with the Idolaters, that he expos'd many of them to the Sword, *Exod.* 32. 19. *Basil* fitly compared this anger to a Dog which Barks at Strangers, chases away Wolves, and other Instruments of Evil, but forgets not to fawn on his Master.

3. SUFFER not Anger to be of a long Duration, lest it Engender into Malice; but take St. *Paul*'s advice, *Eph.* 4. 26. *Let not the Sun go down upon your wrath, neither give place to the Devil.* As he must do, who sleeps with his Anger, which indeed is the Devils Anvil on which he Forgeth his Mischiefs. When we compose our Bodies to rest, we commonly secure our Fire from doing any harm; and why should we be so Negligent of that Precious Part, the Soul, as to sleep with this fire of Hell in our Bosoms? We are ignorant, when we close our Eyes, whether we shall ever open 'em in this World, or have any time to agree with our Adversary, before we appear at the great Tribunal.

4. ACT nothing in furious Anger; but endeavour to allay it. A Prudent Man, will not put to Sea in a Storm, but will wait in Expectation of fair Weather: So in Anger we must expect Calm Affections, before we can act any thing prudently: We have a frequent Proverb, and not unfit here to be used, that, *a hasty man can never want Wo*: And *Solomon* furnishes us with many, pertinent to our Purpose, *Eccles.* 7. 9. *Be not hasty in thy Spirit to be angry*: And *Prov.* 12. 16.

16. *A Fools wrath is preſently known*, and *he that is ſlow to anger appeaſeth ſtriſe*, *Prov.* 15. 18. And St. *James* gives this candid advice, in his Epiſtle, *Chap.* 1. 19. That we ſhould be *ſlow to ſpeak*, *ſlow to wrath.*

5. THAT Advice was good which the Philoſopher Preſcribed to *Cæſar*, *When you are angry*, *anſwer not*, *untill you have firſt Repeated the Letters of the Alphabet*: By that time the Choler being a little digeſted, his Judgment might be Recollected, whoſe ſuddain Excurſion out of its Seat of Paſſion leaveth a Man an Incompetent Judge; for it is natural to frail Mortality to think them evil, whom they have any Antipathy againſt. *Architas* Conſidered well, when he ſaid to his offending Servant, *'Tis well for you that I am angry*: And *Socrates*, who in like caſe ſaid, *I would beat thee*, *but that I am angry.* Other Paſſions, in Extreams, diſcompoſe the Mind, but anger Precipitateth it: To be a Maſter of other Affections, demonſtrateth him very Moderate; but to gain a Conqueſt over Anger declares him to be Prudent.

6. IN no Paſſion do we more loſe our Friends, our Advantages, our Judgment, our Selves; nor give an Enemy more Advantage, than in Anger. He is a Fool that can be angry at nothing; and he Wiſe who will not at every thing: It is as great a Vertue to Conquer thy Self, as it is to encounter with the fierceſt Lyon: He made a good choice who choſe rather the Meekneſs of

Moſes, than the ſtrength of *Sampſon*: He that hath vanquiſhed his Anger, hath gain'd the Victory over a dangerous Enemy. Allay and overcome thine Anger with Reaſon, that chaſing it with due Revenge, it may prove Juſtice's Hand-maid, not its Miſtreſs.

7. DID we Conſider the dangerous Effects it brings, we would haſten and wean our ſelves from it. I ſhall Endeavour to give you a Catalogue of ſome of the accomplices of Anger, and then tell me whether it be not a Paſſion of a Pernicious Conſequence: To begin, it is *a ſhort madneſs*, differing from it only in point of time; it diſtorts the Countenance, precipitates the Mind, and ſo diſturbeth the Reaſon, that, for the time, it converts Man to a Beaſt: From hence prceed, the Unguarded Mouths, Unbridled Tongues; Reproaches, Calumnies, Contumelies, Conflicts, and Fruits of Fury ſpring from that Fountain: This whets the Sword, and breaks the Sacred Bands of Nature and Religion, provoking men at that height by their Aſſaſinations to be Butchers of Men.

7. OBSERVE how a ſudden Deluge ſweeps along the Verdant Fields, and deſtroys the Husband-mans moſt flouriſhing Hopes; even ſo ruſheth the moſt impious deluge of Anger into the Mind, covering dangerouſly for the time, if not drowning the faireſt Plants of Vertue, Wiſdom and Temperance, under that bitterneſs of Mind, and breathing of Revenge, leaving neither Venerable

nerable Age, Tender Youth, nor any thing Sacred or Unſpar'd. It depriveth thee of Councel, rendreth thee Obnoxious to thy Friends, expoſeth thee to thine Enemies, and maketh thee altogether Fruitleſs; when Patience and Mildneſs would leave better Impreſſion and Root, then the beſt Precepts ſowed in Storms: In ſhort, it makes thee aſſume the ſhape of an Unjuſt Judge, who Correcteſt thy Child, or Servants Fault with a greater fault of thine own Intemperance.

8. DESIRE and Anger are the worſt Counſellers; they not only diſturb the Soul, but deform the whole Frame of the outward Man: Could the angry man but take a Proſpect of himſelf, and ſtedfaſtly behold, what change that Paſſion worketh in his Countenance, its impoſſible he could be Enamoured with that Diſtemper: He would find it as much altered from its Native Beauty, as the Face of the Thundring Skie, differs from the lovely Serene, or the Enraging Boyſterous Sea does from a Pleaſant Calm: *Plato* adviſed his Scholars, when they were Angry, to look into a Glaſs: And if ever the Odious Spirit of *Satan* looked out of the Windows of Man's Face, 'tis in his Exhorbitant Anger: What a Deformity does it Operate in the Divine Soul, Obvious to the Eye of God? It brings along with it the ſame diſadvantage, as thoſe Dogs of the Prophane *Donatiſts*, whom they fed with the Bread of the Holy *Euchariſt*;

chariſt; for which they eſcaped not, without an evident Sign of Gods Juſtice; for the Dogs were ſo Inflamed with Raging Madneſs that they faſtened upon their own Maſters, as Strangers and Enemies, Tearing them with Revenging Teeth: Even ſo it often comes to paſs that impious Anger, deſtroyeth the Angry.

9. HE that can by a Regular Reaſon, Bridle his Anger, reaps great Advantage: Firſt, In Point of Pacification, according to *Solomons* Counſel, *Prov.* 15. 1. *A ſoft Anſwer turneth away Wrath.* Secondly, In reſpect of Victory; for as the Patient Man enclineth the Prudent as Witneſſes to his Party; So that ſhall more Foil the Outragious and Violent with Meekneſs, than by Retaliation of Injuries and Contumelies: In which Senſe, what *Solomon* ſays, confirms it for a Truth, *A ſoft Tongue breaketh the Bone*, Prov. 25. 15. Next, thy Councel better recovereth its Seat by thy forbearance, and thou loſeſt nothing of thy Intereſt, by delaying that which thou once muſt expreſs, or act. To conclude, in the moſt juſt Occaſions of Anger, remember God's indulgence with thee: Be not like that Evil Servant, who having found much Mercy would ſhew none, leſt thy Judgment be equivolent, *Matth.* 18. 34.

10. MALICE is the Venom of the Old Dragon; *Satan*'s bitter Influence on the Wicked, and his lively Image in them. It

is

is the Fire of Hell breaking out on the Men of this World: It is the Mother of Revenge, and Symptome of an Unregenerate Heart, the Affection of a Reprobate Mind, the Devils Leaven, which muſt be purged out of thoſe, who will Communicate with Chriſt our Paſſover. Malice, is the Fuel of God's Anger, and an Obſtruction to his Mercy, who cannot juſtifie the Malicious, for what he has ſaid is juſt and true, *Mat.* 6. 15. *If ye forgive not Men their Treſpaſſes, neither will your Father forgive you.* And ſeeing it is wholly diſagreeable with the Love of God; therefore it is impoſſible, as St. *John* ſays, To *Love God, and hate thy Brother*, 1 *John* 4. 20. Concerning which, I need preſcribe no other Rule, than this; If Malice poſſeſs thy Heart, then deſert all Pretences and immediately caſt it out, if ever thou hopeſt to enter into that Kingdom, where inhabits all Love, Peace and Tranquility, with Joy unſpeakable, and full of Glory.

CHAP. X.

Of Envy.

ENVY is an inveterate Grief at others Welfare and Proſperity; and an Evil Perturbation of the Mind, ſo odious, that to expoſe it to View, is a Motive ſufficient to make us loath and deteſt it: It is a Tare

Tare of the Wicked's ſowing, and worthy of Divine Revenge and Puniſhment; it is an impediment to Piety, a path to Hell, and a ſecluder from the Kingdom of Heaven: It is a Pernicious Attendant to Poſterity, *A Vanity and Vexation of Spirit*, *Eccleſ.* 4. 4. A Fruit of Unregeneration, *Rom.* 1. 29. It is the Daughter of Self-Love and Pride, the Reſult of Carnal Minds, 1 *Cor.* 3. 3. A Work of the Fleſh, *Gal.* 5. 21. It is an Obſtruction of Edification, and Growth by the ſincere Milk of Gods Word, 1 *Pet.* 2. 1, 2.

2. IT is a Blaſphemous Cenſure of the Moſt High, whoſe Judgment it diſſalloweth, ſecretly Murmuring and Repining at his Providence, who Wiſely Diſpoſeth of all things in Heaven and Earth, *Setting up and pulling down*, and diſtributing to every one, according to his good Pleaſure, *Dan.* 4. 25. To diſplay it farther, it is a Diabolical Wiſdom, a Companion of *Confuſion and every evil Work*, James 3. 14, 15, 16. It is the miſchievous Canker, which nippeth the choiceſt Buds of Vertue, attempting either to cloud them with Incredulity, by reaſon the Envious cannot attain thereto, or labouring to blaſt them with impious Calumnies.

3. I need not here cite the Example of *Antigones*, and *Teutamus*, Conſpiring againſt the truly Noble *Eumenes*; or of *Philip*'s *Sycophants* againſt *Aratus*: Nor of *Domitians* envying *Agricola* his worth: Nor *Saul*'s envying *David*, *Cain Abel*, *Rachel* her Siſter, the

the *Patriarchs Joseph*: Seeing it is manifest that *Christ Jesus*, in whom were all Perfections, was envyed. There's nothing so little, but stimulateth it: Nothing so Sacred or High, but this Hellish *Fury* will flie at. *Joseph*'s Party-Coloured Coat awaken'd it, and it was vigilant to strike at the Saviour of the World: The Natals hereof were in *Lucifer*, envying *God*'s Monarchy, and ambitious to share in his Sovereignty.

4. NATURAL Historians acquaint us of some Countries free from Serpents; but who can inform me of any barren of Envy? I doubt it is the common Plague that visits all places: Like those Croaking Plagues of *Egypt*, which did not spare *Pharoahs* Bed-Chamber; it deludeth the Country with False Opticks, thinking our Neighbours Fields more Fruitful than our own: 'Tis a Monster; not of Gods making, but born of depraved Affections, as Anger, Fear, Jealousie, Self-Love, which creates Indignation, if another attain to a Happy and Prosperous Condition: Envy thinks all the World too little for its own Orifice: *All this availeth me nothing, so long as I see* Mordecai *the* Jew *sitting at the Kings Gate*; said ambitious *Haman* in his Envy, *Esth.* 5. 13. And again, *To whom would the King delight to do Honour more than to my self*, Chap. 6. 6.

CHAP. XI.

Arguments to be Conſidered, by way of Diſſuaſion againſt Envy.

THAT Envy hurteth the Invidious moſt, is apparent, that there is not a greater Torment invented by the worſt of Tyrants: Nothing can be more unjuſt to others, nor nothing more juſt to themſelves. The Serpent's Poyſon infecteth not himſelf; but Envy proves fatal to them that embrace it: For as the Moth eateth the Garment which breeds it; and as the Ruſt conſumes the Iron, ſo Envy preys upon the Mind that entertains it. It is more Miſerable than can be expreſſed; for it is not only afflicted with its own Misfortune, but it is diſquieted at others Exhiliration: Whatever is a Pleaſure to others, is but a Torment to him. Another Man's Store, is the Envious Man's Want; another Man's Health, is his Sickneſs; and another Man's Praiſes, his reputed Diſhonour.

2. OTHER Sins have ſome Remiſneſs, Anger will waſte it ſelf in time: Hatred may be extinguiſhed in the end, but Envy never ceaſeth: Fierce Lyons are Tamed and become Tractable, but the Envious grow worſe and worſe. The more *Chriſt* did good to the Jews, curing their Sick, healing their Infirm, and beſtowing the words of Eternal Life upon them, the more deſtructively did they

they Envy him. It is the Canker that blasteth Friendship: The corruption of Life and plague of Nature. It is the Devil's incentive to Rebellion, who when he could not in his Malice hurt God, assailed Man; For it instigated *Cain* to Murder his Brother *Abel*; and the Jews to Crucifie the Saviour of the World.

3. BESIDES, it hath irrational Effects: It would stop up the Fountains, and vail the Sun-beams: It regardeth neither bounds of natural Civility, or Religion. *Rachel* Envied her Sister, *Gen.* 31. *Jacob*'s Sons their Brother *Joseph*, *Gen.* 37. 11. The *Jews*, the very Preaching and Hearing the Gospel, *Acts* 13. 45. *It is the rottenness of the Bones*, Prov. 14. 30. *It slayeth the Silly*, Job 5. 2. And lastly, it excludeth from Heaven; for what should Envy lay claim to so blest'd a Habitation; where there is nothing but love and rejoicing in each other's Happiness?

4. FURTHERMORE, it is a perverse Distemper of a diseased Mind, rendring the Envious his viewing of the good of others, as it were with sore Eyes grieved with seeing. It delighteth and triumpheth in Men's Miseries: As Flies feed themselves upon others Ulcers, so the Envious propose to themselves a pleasant Entertainment by Discoursing upon others Misfortunes and Afflictions: And to set a gloss upon their Hypocrisie, they will sometimes personate the Compassionate and Merciful, and like subtil *Alchymists*, pretend

to Extract Pity, when indeed it is only to ſtretch their Malice to a larger Extent, by which means it might not be acquainted with any Limitation.

5. SOMETIMES *Proteus* like, they will pretendedly act on the Theatre of Juſtice; then will they ſeem zealous of Laws, and due Puniſhment of Delinquents, when indeed they do but pervert Judgment into Wormwood, and Kill or Rob by Authority, whom they durſt not Aſſaſſinate or Aſſault by the Sword, or open Violence. Sometimes they will aſſume larger pretences of Sanctity, appearing like the Devil at *Endor*, in the Prophet *Samuel*'s Mantle, performing ſome things externally good, whereby they may atchieve ſome greater Evil. Even ſo the falſe *Apoſtles* Preached *Chriſt*, of meer Envy to St. *Paul*, that they might *add more affliction to his Bonds*, Phil. 1. 15, 16.

6. IT is at beſt but a fruit of the Fleſh, *Gal.* 5. 21. Meer Folly, *Tit.* 3. 3. Deviliſh, Senſual, Earthly, St. *James*, 3. 14, 15. A dangerous Signal of a Reprobate Mind, given up to Deſtruction, *Rom.* 1. 28, 29. The moſt that Envy can acquire towards its own Satisfaction, is to Mourn when others Rejoice, and poſſibly to hurt Temporally, with its own external Deſtruction of Body and Soul. To define it further, It is no better than the Spirit of *Satan* reigning in the Envious.

7. THIS Miſchief ſometimes craftily ſteals on incautious good Men: As *Joſhua* was Envied,

vied, for *Moſes*'s ſake, *Num.* 11. 28, 29. And the *Pſalmiſt* confeſſeth, *My feet*, ſaith he, *were almoſt gone, for I was Envious at the fooliſh, when I ſaw the proſperity of the Wicked, Pſal.* 73. 2, 3. The Prophet *Jeremiah* and *Habakkuk*, were a little infected with this Contagion, which the Scripture as a Monitor, admoniſheth all Men to beware of that Snare, which entrapped ſuch good Men.

8. THE acts thereof are inconſiſtent with right Reaſon, if we reſpect the Supream Giver of that which ſtimulateth Envy; for how irrational a preſumption is it in Man, to controll the providence of God? If *Jacob*'s Eyes wax dim with Age, and would not permit his dear *Joſeph* to alter the Impoſition of his Hands, or to tranſpoſe the Bleſſing at his pleaſure, how much leſs will the all-ſeeing God, permit the Envious Man to pervert his Hands? Next we muſt reſpect the quality of the Envied; Is he Evil whom thou Envieſt? Then thy Compaſſion is ſummon'd to pity him, becauſe his Sin repreſents him more Wretched than all the World can do. Is he Good? How guilty then muſt thou be in Envying his Felicity?

CHAP. XII.

Remedies againſt Envy.

ENDEAVOUR to put on *Chriſt*, and then thou art ſure to chaſe away Envy. It is

is the Apoſtle's Rule, *Rom.* 13. 13, 14. *Let us walk honeſtly as in the day, not in Strife and Envying, but put ye on the Lord Jeſus Chriſt, and make not proviſion for the Fleſh, to fulfil the Lusts thereof.* Strive by a Holy imitation, to follow the Example of thy Lord and Maſter, who was meek and lowly in Heart, and envied no Man, *Matt.* 11. 29. *Chriſt* loved all reſpectively: For *Love envieth not*, 1 Cor. 13. 4. If we love for the ſake of him who firſt loved us, we ſhall never be perplexed for any competent Bleſſings he in his good pleaſure beſtows, but ſhould rather wiſh them greater: We ſhall waſh off that guilt of undervaluing others, and abandon that preſumption of over-rating our ſelves; and this ſort of Ambition which acts contrary to theſe Remedies, reigns only in the Dominion of the Envious.

2. THE Meek *Moſes* was ſo free from Pride and Ambition, that he reprehended thoſe that Envied for his ſake; and wiſht that all God's People could Propheſie; and beſought the Lord, that he would put *His Spirit upon them*, Num. 11. 29. Diſcipline thy ſelf in God's School, for there is the beſt and ſafeſt cure of Emulation. It was a Paradox to *David*, Pſal. 73. 16. *Until* ſaith he, *I went into the Sanctuary of God; then underſtood I their end.* There thou mayſt learn not to value Tranſitory things too much; to conſider well his Hand, *which ſetteth up, and pulleth down:* To refer all thy Deſires to the advancement of

of his Glory; and humbly to acknowledge, and in a high manner expreſs thy thankfulneſs for thoſe favours of Providence he hath conferred on thee; having the poſſeſſion of theſe thoughts, thou mayeſt quite Baniſh Envy.

3. NEXT conſider where thou placeſt thy Enmity. The *Pſalmiſt* found in the Sanctuary, that his Enemies were not to be Envyed: *Surely*, ſaid he, *thou didſt ſet them in ſlippery places: Thou caſtedſt them down to Deſtruction*, Pſal. 73. 18. Let not this *Memento* ſlip out of thy Mind, That God mixeth Bitter with Sweetneſs to all in this Life. One hath great Riches, but no Child to enjoy it; nor perhaps a generous Heart to make uſe of thoſe goods of Fortune God hath been pleaſed to beſtow upon him; Another is in perfect Bodily Health, but his Soul may be ſick unto Death: Others contrive and hoard up Wealth, but with ſuch a ſeared Conſcience, that the pooreſt Saint is incomparably more happy. Another is advanced to Honours, perhaps only to make his Fall the greater. Another in divers reſpects may be very Proſperous in the Eye of the World; but may reſemble the Moon, who is moſt tenebrous towards Heaven, when ſhe Illuminates the Earth. So it is with Man very obſervable. that the greater Luſtre they ſhine with in the Eye of the World, the more deſpicable they are in the ſight of Heaven; for God abhorreth all thoſe Pomps and Vanities, and layeth

layeth up ſuch ſevere Judgments for the Owners, that a Soul in the midſt of Torments is as proper an Object of Envy, as the glittering Shadows, who are haſting thither.

4. O let us not forget then that we are Brethren, Members of one Body, whereof *Chriſt Jeſus* is the Head; therefore let us with all Gentleneſs and Meekneſs take St. *Paul*'s advice, *Gal.* 6. 1. *Brethren, if a Man be over-taken in a Fault, reſtore ſuch a one in the Spirit of Meekneſs, conſidering thy ſelf, leſt thou alſo be tempted.* Let us ſupport one another through Love, and mutually rejoice at each others Happineſs; and by theſe means we ſhall caſt away the works of Darkneſs, Strife and Envy.

CHAP. XIII.

Of Impatience.

IMPATIENCE is a Diſtemper of the Mind, proceeding from ſeveral Cauſes, as Indignation, Anger, Envy, Sorrow, apprehenſion of Injuries, Affliction, deluded Hopes, and the like. As the diſeaſed Body cannot endure Heat or Cold; ſo an impatient, and diſcontented Mind, cannot comply with Proſperity, or Adverſity. Every preſent Eſtate ſeemeth uneaſie, wanting a true reliſh to make it palatable; it is not only a Guilt, but a Puniſhment of the Sin of Ingratitude againſt God; Therefore the Almighty threatned to ſend them *trembling Hearts, Sorrow of Mind,*

and

and pendulous Thoughts, and Fears, Deut. 28. 65, 66, 67. *In the Morning thou shalt say, would God it were Evening: and at Even thou shalt say, would God it were Morning.*

2. SICK of this wayward Distemper was he, who being at *Rome*, lik'd *Tyber* best, but when at *Tyber* gave *Rome* the Preference; the sick Person shifteth Rooms and Beds, as the wounded Hart flieth from Brake to Brake, but can find no ease, whilst the fatal Arrow, that Messenger of Death sticks fast in his side. So it is observable Malecontents waver, between contempt of the present, and vain hopes of the future. But *Cælum, non animum mutat*, he transmueth the Air, not his Mind; that crosseth the Ocean. Wherever thy Progress is, thy Mind bears thee company, and according to its Malignancy, a proportionable Remedy must be applied.

3. TRIVIAL matters doth not perturb the the Healthy, but a small Accident discomposeth the Sick. The sound and strong Man can rest any where, but to the infirm, a Bed of Gold, or Wood, produces the same ease; and a rich Palace, or a poor Cottage, affords him equality of rest. So it is observable, a fixed and stable Mind will rest contented any where; he is become a Proficient, and can say with St. *Paul, I have learned in whatsoever state I am, therewith to be Content*, Phil. 4. 11. And a Mind so serene and calm, is Health to the Sick, Enlargement to the Prisoner, and far excells a Kingdom to the Possessor;

whereas the impeteous Mind is troubled and discompoſed with every triſle. *I do well*, ſaid pievish *Jonah, to be angry even unto death*, *Jonah* 4.9. And all this Moroſety was but for poor *Gourd*, when at that juncture he ought to have been more concerned at ſo many thouſand Lives, which were near Deſtruction.

4. TO cure this, no *Cataplaſm* Externally applyed can afford any Operation; but it muſt be a *Catholicon* Internally uſed which muſt purge the Mind of theſe Malignant Perturbations which diſaffect it; and to ſtrengthen it by a right Information of the Underſtanding, and rectifying the diſtempered Affections, untill the Mind enjoy a Calm of Patience. And indeed Patience is a Magnatiimous Vertue, and attended with a Train of piritual Qualifications. Firſt, It is Afflictions Cordial, and Deſpair Antidote, the Daughter and Nurſe of Hope *Rom.* 8. 25. And the *Saints* Communion with *Chriſt*, *Rev.* 1.9. It is the way to the Inheritance, *Heb.* 12.1. The Seal of Salvation, 2 *Pet.* 1.10. A Symptome of Faith and Hope in Chriſt, 1 *Theſſ.* 1.3. Patience is an Equanimity in bearing Adverſity; and a Fruit of Charity: And the *Apoſtle* gives you this Certificate, That *the Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering*, Gal. 5. 22. And *Charity ſuffereth long*, 1 Cor. 13.

5. IMPATIENCE is a Perturbation of the Mind, a Self-corroding, Tormenting bitterneſs of the Soul, proceeding from Impotency

Impotency, or Levity of Mind: A ſecret conteſt with, and repining at the Providence of God. It is the abſurdity of Rich Men, and the vexation of the Poor: The Mother of Deſpair, and ſad fury of the Internal habitation; every Room, and Receſs thereof, it diſturbeth with hideous Cries, like *Ziim* and *Ohim*, doleful Beaſts in the Deſolations of *Babylon*, *Iſai.* 13. 21.

6. IT is a folly and ſober diſtraction, wherein the deſeaſed Mind rejecteth all wholeſome Preſcriptions; it Rebelleth againſt the Phyſician, and lacerateth open its own Wounds; it is an Heart-corroding canker, the internal Man's Woolf, which devoureth that which feedeth it; the Worm which gnaweth the Soul, which *Prometheus-like*, cheriſheth the *Vulture* which afflicteth it, and delighteth in that which grieves it: Nor is the beſt of Men free from this Diſtemper, for *David* with his Soul made this inqueſt, *Why art thou ſo ſad, O my Soul, and why art thou ſo diſquieted within me*, Pſal. 43. 5.

7. OUR Bleſſed Saviour, who was free from Sin, who bare all our Sorrows, in the ſenſe of his Father's wrath, acknowledged, that his Soul was *heavy to the death*: And wreſtling with that moſt unknown Paſſion, cryed out upon the Croſs, *My God, my God, why haſt thou forſaken me*? He could no otherwiſe be ſenſible of Hell Torments, (due to us) in his Humane Soul, than by loſing the preſent ſenſe of the Deities Aſ-

whereas the impetuous Mind is troubled and discomposed with every trifle. *I do well*, said pievish *Jonah, to be angry even unto death*, *Jonah* 4.9. And all this Morosety was but for a poor *Gourd*, when at that juncture he ought to have been more concerned at so many thousand Lives, which were near Destruction.

4. TO cure this, no *Cataplasm* Externally applyed can afford any Operation, but it must be a *Catholicon* Internally used, which must purge the Mind of these Malignant Perturbations which disaffect it, and to strengthen it by a right Information of the Understanding, and rectifying the distempered Affections, untill the Mind enjoy a Calm of Patience. And indeed Patience is a Magnanimous Vertue, and attended with a Train of piritual Qualifications. First, It is Afflictions Cordial, and Despair Antidote, the Daughter and Nurse of Hope *Rom.* 8. 25. And the Saints Communion with *Christ*, *Rev.* 1.9. It is the way to the Inheritance, *Heb.* 12. 1. The Seal of Salvation, 2 *Pet.* 1. 10. A Symptome of Faith and Hope in Christ, 1 *Thess.* 1. 3. Patience is an Equanimity in bearing Adversity; and a Fruit of Charity: And the *Apostle* gives you this Certificate, That *the Fruit of the Spirit is Love, Joy, Peace, Long-suffering*, Gal. 5. 22. And *Charity suffereth long*, 1 Cor. 13.

5. IMPATIENCE is a Perturbation of the Mind, a Self-corroding, Tormenting bitterness of the Soul, proceeding from Impotency

Impotency, or Levity of Mind: A ſecret conteſt with, and repining at the Providence of God. It is the abſurdity of Rich Men, and the vexation of the Poor: The Mother of Deſpair, and ſad fury of the Internal habitation; every Room, and Receſs thereof, it diſturbeth with hideous Cries, like *Ziim* and *Ohim*, doleful Beaſts in the Deſolations of *Babylon*, *Iſai.* 13. 21.

6. IT is a folly and ſober diſtraction, wherein the deſeaſed Mind rejecteth all wholeſome Preſcriptions; it Rebelleth againſt the Phyſician, and lacerateth open its own Wounds; it is an Heart-corroding canker, the internal Man's Woolf, which devoureth that which feedeth it; the Worm which gnaweth the Soul, which *Prometheus-like*, cheriſheth the *Vulture* which afflicteth it, and delighteth in that which grieves it: Nor is the beſt of Men free from this Diſtemper, for *David* with his Soul made this inqueſt, *Why art thou ſo ſad, O my Soul, and why art thou ſo diſquieted within me*, Pſal. 43. 5.

7. OUR Bleſſed Saviour, who was free from Sin, who bare all our Sorrows, in the ſenſe of his Father's wrath, acknowledged, that his Soul was *heavy to the death*: And wreſtling with that moſt unknown Paſſion, cryed out upon the Croſs, *My God, my God, why haſt thou forſaken me?* He could no otherwiſe be ſenſible of Hell Torments, (due to us) in his Humane Soul, than by loſing the preſent ſenſe of the Deities Aſ-

ſiſtance, which whereſoever it is, makes Eternal Happineſs: He loſt in that Agony a preſent ſenſe, not an Indeficient Intereſt: For even then, he called God, his God; which Demonſtrated a vaſt diſtance between the Impatience, of Deſperate and Irrecoverable Sinners, and the Eſtate of thoſe Good Men who are under Tribulation for the Infirmity of their Souls: The juſt Man may be compared to the *Iſraelites*, marching with the *Egyptians* through the *Red Sea*, where there is a way opened to their Promiſed Reſt, but the Waters return with a full force and drown the Enemy.

8. AS to this Malady we muſt not plead ignorance, but be ſenſible that it groweth Gradually: Firſt, In unadviſed Anger mixt with Sorrow; which are the Seminaries of Impatience: Next, it goes forward, to a diſlike of every Accident and Eſtate; from thence to an internal Repining: So like a Gangrene it invadeth the Souls Vitals, Hope, Content, and a Cheerful dependance upon God's Providence, and then marches forward to violent Deſpair; ſo that it behoves a Man highly to prevent this danger by checking its Primitive Motions; and learning to make a Prudent uſe of every Affliction, and to Expel all thoſe diſcompoſed Thoughts which nouriſh it; likewiſe to practiſe in the whole Courſe of Life, that Chriſtian Patience, and Moderation, which becometh thoſe, who depend on the Providence of God: Some

Motives

Motives to it, I ſhall ſhew in the next Chapter.

CHAP. XIV.

Motives to Patience and Contentedneſs.

FIRST, God Commandeth us, by his Holy *Apoſtle* in ſeveral places; as *Rom.* 12. 12. 1 *Theſſ.* 5. 8. 1 *Tim.* 6. 8. *Heb.* 13. 5. And *David* earneſtly perſwades us to this duty, *Pſal.* 37. from the firſt, to the fourteenth Verſe. Secondly, Conſider well the diſadvantages of Impatience, and the Advantages of Patience; *Seneca* was of that good Opinion, *that no man could be happy who did not think himſelf ſo*: It imports not what thy Condition is, if thou thinkeſt it evil? The Patient Man is happy in every Eſtate; becauſe God will hear him, *Pſal.* 40. 1. And the Wiſe Man gives this Reſult, *Eccleſ.* 7. 8. *The Patient in Spirit is better than the Proud in Spirit.* And the *Apoſtle* gives us this aſſurance, *Rom.* 2. 7. That the Lord will give him Eternal Life. And the *Evangeliſt* gives us this Encouragement, by Patience a Man poſſeſſeth his own Soul, *Luke* 21. 19. All Affliction to him is but a wholeſome *Bitter Potion*, which he freely ſwalloweth, as being preſcribed to Operate his Cure, and to produce him the *quiet Fruits of Righteouſneſs*, *Heb.* 12. 11. The *Apoſtle* likewiſe tells you, 1 *Tim.* 6. 6. That *Godlineſs with Contentment is great gain.* 2.

2. PATIENCE allays a ponderous burden, and makes it eaſie; and therein defeateth the adverſe Party; the product of whoſe Injury is the Perplexity and Impatience of the injured. When *Job* Exerciſed his Affliction with Patience, *Satan* was foiled at his own Weapon. As Ballaſt, if it be well placed that it cannot move, or ſhoot, the Sailing Ship Rides ſecure; but if otherwiſe, ſhe is Foundred: Even ſo it is with Patience in the Soul. It was a Bleſſed Victory obtained at *Job*'s firſt encounter, at which the *Angels* of Heaven could do no leſs than give a *Plaudite*; for when *Satan* had fully charged him with all his Machinations, and *Job* had received all thoſe fierce Blows on his Shield of Patience; he made this meek Reply, *The Lord gave, and the Lord hath taken away; Bleſſed be the Name of the Lord*: And the Holy Ghoſt thus teſtifieth, *In all this* Job *ſinned not*, Job 1. 21, 22. And *Job* was happy in being ſo great a Victor; and happy are all they who imitate that invincible Patience in their ſufferings.

3. THOSE who are Impatient, muſt ſubmit to that Term of being Evil; and the Almighty will not lend an Ear to them: They are by every Condition made worſe, being Authors of their own miſery; and make their own Burdens intollerable, by ſtriving under that, which no violence can caſt off: They are *Satan*'s Captives, introducing their Fretful Impatience only

to adorn his Triumphs; they prove scorns to Men, who can no less than deride, if not loath that Morosity, and peevish Waywardness, which causeth the Impatient malecontent neither to enjoy Friends nor himself. An Example we have of that Mirror of Impatience *Diogenes* the *Cynick*, who being *asked* by *Alexander* the Great, *if he lacked any thing*; to which he *Morosely* Replyed, *Yes, I do, Stand out of my Light.* Now whether he embraced this Churlish Humour, to profess himself a Votary to his own Passions, or to lay Claim to an equal Capacity and Right of Contemning his Friends Greatness, as much as he slighted his Poverty; that I cannot Expostulate: But he chose rather to Inhabit in a Tub, than expect the delayed Beneficence of him that promised to build him a House. And certainly by this his Impatience, he reaped no Advantage.

4. CONSIDER that Momentary Afflictions are of no Duration: If all the World, Men and Devils, Conspired to vex and molest thee, they could not long make thee an Object of their Fury and Malice. The *Apostle* like a good Prognostick foretells our Necessities, *Heb.* 10. 37. *Ye have need of Patience, that after ye have done the will of God, ye might receive the promises: For yet a very little while, and he that shall come, will come, and will not tarry.* Then Blessed are all they, who with meekness

and

and a patient Confidence expect him. *Be therefore Patient, Stablish your hearts: For the coming of the Lord draweth nigh*, James 5. 8. *Heavineſs may endure for a night, but joy cometh in the morning*, Pſal. 30. 5. However the longeſt day as its due muſt accept of a period: And the moſt tedious miſery of a good Chriſtian ſhall have ſuch a Conſumation as may render him happy.

5. CONSIDER the extent of thy ſuffering: Perhaps thou art envied without Cauſe; Thou oweſt thanks to God for that Conformity to his dear Son: Thou art Oppreſſed, Plundred, Impriſoned, Exiled; But yet thou haſt not reſiſted unto Blood. Thou art Liſted, and Enrolled a Souldier under Chriſt's Banner; in whom Believing and Patiently bearing Tryall, thou canſt not miſcarry; and doſt thou Recoil at thoſe Military Charges, which have not expoſed thy Life to danger? What if Heavens General drew thee out, and poſted thee for one of the *Forlorn Hope* of Martyrdom, and the Fiery Tryal? Wouldſt thou deſert the Service? Or complain of Danger?

6. CONSIDER nothing is befallen you, but what is common to many: *Paulus Æmilius* well obſerved in his ſudden Victory over *Perſeus*, that there is nothing durable in this World: Doſt thou in the loſs of ſome Secular Comfort, Cry with the afflicted *Church, behold, and ſee, if there be any ſorrow like unto my ſorrow*, Lam. 1. 12. If it

it be any comfort to have Partners in mighty Wo, consider well that thousands of others suffer at a higher rate: As he said, who, to Comfort an Embittered Friend, as they beheld a Populous City from the House Top, considered how many heavy Hearts, and weeping Eyes, are now under these Roofs? From hence may be Learned, that in thy afflictions, thou art not singular.

7. CONSIDER that many good Christians excelling thee in Perfections, have had a greater share of Afflictions than thou couldst undergo: And St. *James* makes no scruple in his 5 *Chap. V.* 11. But *that ye have heard of the patience of* Job: And therein the issue of Patience: God deliver'd him to *Satan*: *Behold he is in thine hand*, Job 2. 6. Yet all that the Devils Malice could Inflict upon him, redounded the more to Illustrate his Happiness: For the Almighty had Pronounced him Righteous, and knew his Strength was of that Extent, loud enough to proclaim him a Champion. If *Saul* was unwilling to expose *David* to an unequal Conflict, shall we think the Almighty would hazzard us, if we were not certain to gain the Conquest? He will not venture thee into the Lists, without his Grace, which makes thee invincible: He views thy Tryals with delight, and has a Proportionable reward always ready.

8. THEREFORE be not deceived nor discouraged, they are not miserable, whose Suf-

ferings are ample: 'Tis honourable to receive Wounds in War; for Scars are Honors Characters, written in the Face and Breast of the Valiant: Enquire into thy own Heart, and then thou canst not but express thy Thankfulness for his afflicting thee so lightly; for no Man is so miserable as wicked. Consider the issue of Afflictions, and the end why God afflicteth thee. The *Physician* prescribes not bitter Pills, nor doth the *Surgeon* exercise his *Lancet* or *Cautery* to kill, but to cure the Patient. So God doth not delight in the death or affliction of a Sinner, but he permitteth thee to weep now, to prevent Eternal Weeping hereafter. It is not thy Misery that affects him, but thy Health; and he prescribeth such bitter things as are proper to thy Malady; and if lenitive Physick, or a less quantity would effect the operation, he would not have exhausted one dram or scruple more than he thought necessary.

9. PATIENTS undergo much under Physicians Skills, when their promising helps is uncertain; how much rather ought we patiently to submit our selves under the Hand of God, who will not fail of his promise to us. But upon serious Consideration, thou reportest that this Objection will arise, That though invocatest him for help, and he heareth not: To which I answer, That it is God's infinite Mercy not sometimes to hearken to thy request, but to fulfil his own Will and Pleasure in order to thy Salvation. Thus the Almighty, who is the great Physician of Souls, deals indulgently with all his Patients. 10.

10. SEEING then Calamity is often the Diſcipline of Virtue; Shall his Stomach be averſe to the Antidote, who greedily ſwallowed down the Poyſon? All Impatience receives its Nativity from *Satan*, who Conſpires by all his treaſonable diabolical Arts to poyſon the Soul of Man, and to plunge him into the Pit of Deſpair, and by Rebellion to murmur at the taſte of the *Marahs* of Affliction; For it is very infallible, that *Satan* envies the Image of God in Man, and is diſpleaſed when God beſtows his Favours on frail Mortality. Strive therefore in ſtorms of Miſery, to calm thy Mind, and be patient under every Affliction; which that thou mayſt the better do, obſerve theſe Rules laid down in the next Chapter.

CHAP. XV.

Rules for Contentment.

LOVE and Honor God above all things, and thou wilt not repine at any order of his Providence. It was the ſaying of Old *Eli*, *It is the Lord, let him do what ſeemeth him good*, 1 Sam. 3. 18. When we expreſs our love to God in a regular Manner; we ſhall truly diſcern that all his Judgments are Juſt, and what he inflicts on us. His fatherly Corrections, are the Products of his Love and Wiſdom for our Amendment, who therefore correcteth every Son, out of an earneſt Deſire,

that none ſhould periſh; and he that indulgeth himſelf to his pleaſure, profit, or eaſe, and omitteth his duty towards God, muſt needs be impatient of any loſs which may befall him. Next to thy Maker, love thy Neighbor as thy ſelf; and a trifling Injury ſhall not moleſt thy quiet.

2. LET us take the Apoſtles advice, to be content with Neceſſaries, 1 *Tim.* 6.8. *Having Food and Raiment, let us be therewith content.* And what can the richeſt Treaſures of Princes afford them more than Tranquility of Mind? It was a prudent Speech of that *Indian* King *Taxiles*, to the invading *Alexander*, *What occaſion have we*, ſaid he, *to fight and wage War one with another, if thou comeſt not to take away our Water, and our Neceſſaries, by which we muſt ſubſiſt? As for other Goods, if I abound more in Riches than you, I am ready to acquit ſome of them to you; and if I have leſs, I will not think ſcorn to receive from you the like favour.* And I would to God that all Societies of Men were ſo happily compoſed.

3. FREQUENTLY and thankfully recount what God hath done, and ſtill doth for thee. Fooliſh Men by their Impatience, create an over-ſight, and look through falſe Opticks upon their happy Eſtates; and reverſing often ſomething to nothing, by which means ſhowers of Bleſſings are turned into Curſes, which brings a ſevere Doom upon themſelves. 'Tis the part of a Fool rather to mourn for a Loſs, than rejoice for any Profit,

or

or Gain. Many reckon what they are not poſſeſſed of, not what they enjoy beyond many thouſands that are dignified becauſe, prudential and more thankful: They imagine their moroſe Humor muſt not be contradicted, and their Sweets muſt not be mixed with Bitter; but I may ſay to them, as *Job* ſaid to his Wife, tempting him, *Thou ſpeakeſt as one of the fooliſh Women; what, ſhall we receive good at the Hands of God, and ſhall we not receive Evil?* Job 2. 10.

4. IN all Diſcontents look up to him, who is the Author and Finiſher of our Faith, *Chriſt Jeſus*: Conſider that he ſuffered and underwent what thou couldſt not perform; yet not for himſelf, for he knew no Sin; but it was to work thine and the World's Salvation: If through Faith in him, thou canſt have Peace with God, thou ſhalt not only bear, but rejoice in Tribulation, knowing as the Apoſtle ſays, that it *worketh Patience*, *Rom.* 5. 3. If thou wilt preſerve Innocency and a good Conſcience, thou wilt advantageouſly acquire peace and contentment of Mind, which ſhall Compoſe thee in the midſt of Tumults in things External: But as a Seditious City, or a Diſcorded Houſe cannot be Happy; ſo a diſcorded Mind, cannot be at Unity in it ſelf.

5. KEEP within the Juriſdiction of thy proper Buſineſs, Employment, or Calling. Undertake not, neither propound to thy ſelf any thing too great for thy Management. Overgraſping thy Hand, Enervates it, and tor-

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ments it with fruitleſs Pain: And aiming too ambitiouſly, crucifies the Heart, when they fall from the Precipice of their vain Propoſals. Art thou endowed with Riches? Actively offer them to that uſe for which they were ſent; which is God's Glory. Is thy Fortune ſlender? Contract thy Mind within its Limits, which is to Neceſſity, not Opinion: We read of a Philoſopher in his Journey, which drank Water in his Hand, and cry'd out, *With how few Utenſiles is Nature content!* I could wiſh many would follow his Example, that they might enjoy that Peace and Tranquility of Mind.

6. BUT many become their own Tormenters and Authors of their own Diſcontents, propoſing ſuch ſtrange Fabricks of their *Babels*, erecting airy Caſtles and Towers to Heaven; adding Houſe to Houſe, and Land to Land, Province to Province, and Kingdom to Kingdom; chaſing for their main Concernments in the dangerous attempts of doubtful Adventures, Grandeur, and affluence of Riches. They go Remote to find that which with Prudence may be produced at Home, in our own Boſoms, which is to be ſatisfied in that which God hath allotted for us, with a contented Mind.

7. IT was remarked of *Pyrrhus* that active *Epirot*, that Fortune made him happy enough with Sufficiency, to live Peaceably at Home, if he could have contented himſelf only with the Sovereignty over his own Subjects:

jects: But his insatiable Avarice, (which neither the Sea, Mountains, Inhabitable Deserts, nor the Confines which separate *Asia* from *Europe* could Limit) instigated him perpetually to seek out new matter of Trouble to himself and others: Which his faithful Friend *Cineas*, did once Prudently, tho without Effect, intimate to him, whereupon new Overtures of honourable and profitable Undertakings for the *Tarentines*, occasioned by *Cineas*'s Quarrel. *Pyrrhus* had said, When we have "Overcome the *Romans*, there can neither-"*Grecian* nor *Barbarous* City in all the Coun-"try withstand us, but we shall Conquer all "the rest of *Italy* with Ease. And what shall "we do then, (said *Cineas*?) *Pyrrhus* reply-"ing, telleth him of Conquering commodious "*Sicily*. Again he demanded, That being "Won, shall our Wars end? *Pyrrhus* replied, "The way was then open enough to attain "great Conquests, and who would not af-"terwards go into *Africk*, and so to *Carthage*? "But when we have all in our Hands, (said "*Cineas*) what shall we do in the end? "We will then (good *Cineas*, said he) be "quiet and take our Ease, make Feasts eve-"ry day, and be as Merry one with another "as we can possibly. *Cineas* having brought "him to that point, said to him, *My Lord, What hindereth us now to be Quiet and Merry together, since we enjoy that presently without farther Travel and Trouble, which we should now go seek for Abroad with such shedding of Blood,*

and

and ſo manifeſt Dangers? And we know not whether we ſhall ever attain unto it, after we have both ſuffered, and cauſed others to ſuffer infinite Sorrows and Troubles.

8. LEARN to obtain a faithful dependance on Gods Providence. This ground of Content the Holy Ghoſt propoſeth, *Heb.* 13. 5. *Let your Converſation be without Covetouſneſs, and be content with ſuch things as ye have, for he hath ſaid, I will never leave thee, nor forſake thee.* When Men too much depend on ſecond Cauſes, they are impatient at every Croſs. They would impiouſly preſcribe God the time, as *Jehoram* would, 2 *Kings*, 6. 33. and rebellious *Iſrael*, *Exod.* 32. 1. Or in the Means, as *Naaman*, 2 *Kings*, 5. 11. But in aſſurance that God will never fail us, we muſt patiently expect his help. In every Affliction remember that God beholdeth thee, and his Providence will give the iſſue with the Tryal.

9. ART thou in Want, which excites thy Diſcontent? Then call to mind what thou broughteſt into this World, and what thou ſhalt carry out: Thou haſt not ſuch Poſſeſſions, Houſes, Riches, Apparel as ſome have; yet no Man liveth ſo poor as he was Born. This was that which that Exemplar of Patience ſaid in all his Loſſes, *Naked came I out of my Mothers Womb, and Naked ſhall I return thither*, Job 1. 21. So St. *Paul* maketh it a ground of his Exhortation to Contentedneſs, *We brought nothing into this World, and it is certain we ſhall carry nothing out*, 1 Tim. 6. 7.

Kings

Kings and Princes are cast out Naked in the day of their Nativity, and are beheld as Weeping little Masters of the World. The Great *Saladine* will inform you what they carry hence; who ordered, that at his Funeral one should carry a Shirt or Winding-sheet, on the Point of an advanced Lance, and go before the Herse and proclaim thus, *Saladine* the Conqueror of the East, carrieth hence with him only this of all that he hath gotten.

10. FEED not the bitter humour of Discontents, for the growths thereof are sad and dangerous. *Give not over thy mind to heavineſs, and afflict not thy self in thine own Counsel*, Ecclus. 30. 21. The exhileration of the Heart is the Life of a Man, and prolongeth his days. Some Minds are like the Sea, which instantly turneth sweet Showers into its own Bittefness; because they indulge to Impatience, pleasing themselves with that which tormenteth them: But the prudent in every Affliction, elevate their Souls to God, seeking Comfort in him, and consider of the Life to come; where there *shall be no more Curse*, Rev. 22. 3. no more Discontent, but every Heart shall be filled with Joy.

A Prayer for Patience and Contentment.

MOST Gracious God, I humbly acknowledge thy fatherly goodness, in measuring to me those Corrections which my Sins daily provoking

voking thy Justice, most justly deserve; and thy stupendious Mercy in sparing me, whom in thy severity thou mightest not only have made the most Miserable of all Men living, but mightest have cast me into that Lake, which burns with Fire and Brimstone. Lord, as thou hast in a bleeding Jesus afforded me this Mercy, so for his sake blot out the Hand-writing of all my Offences: Lay no more upon me than thou wilt enable me to bear; and never suffer me, frail Dust and Ashes for any Temptation, to fall from thee, but give me a blessed issue out of every Tryal.

2. AND O holy Father, correct me not in thine Anger, lest I perish in thy fierce Wrath; neither chasten me in thy heavy Displeasure, lest I am utterly Consumed. Let thy Correction work in me a true sense and detestation of all my Sins; a filial fear to offend thee, and a fixed resolution to love and serve thee more carefully for the future: To this end, I humbly beseech thee give me assurance of my Justification by Christs Righteousness; my attonement with thee, and such a peace of Conscience, as the world can never give nor take from me; that I may adore thee above all, and render thee a sincere thankfulness for all thy Mercies Temporal and Eternal; Entertaining always in my Heart that assurance of my Saviour, who suffered such great great things for me, that he will not suffer me to fall under any of Satans Conflicts.

3. LORD Sanctifie all my Afflictions to me by thy good Spirit: Cast out of my Soul all those Sins and Corruptions which lye lurking to betray

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me to Ruin: Let the ſum and height of my Ambition be only to be thine; give me a prudent and contented Heart in every eſtate and condition, a faithful dependance on thy Good Providence, in aſſurance that thou who haſt promiſed, will never fail me, nor forſake me; that in every Affliction, I may expect thy gracious Deliverance. Give me Patience and meekneſs of Spirit, *that I may in the midſt of all my troubles, find reſt to my Soul: Let not my Heart be fixed on Tranſitory things, but on things which are above, where Chriſt my Peace, ſitteth at thy right hand making Interceſſion for me.*

4. *CHASE from me all Impatience, bitterneſs of* Spirit, *Diffidence, and the ſecret Murmurings of Fleſh and Blood. Let thy Holy* Spirit, *the Comforter, dwell in me to keep and counſel me in all affairs and intereſts Spiritual and Temporal: Let his joyful Preſence ſo ſweeten all thoſe* Marahs *of Affliction which thy Providence ſhall appoint in my way to the Promiſed reſt. O let me ever rejoice in thee, and in every Eſtate live cheerfully before thee, untill thou in thy good pleaſure bring me unto the fulneſs of eternal Joys in thy bleſſed Preſence, where thou wilt wipe away all Tears from my Eyes: Make me glad with the light of thy Countenance, and unite me to that Triumphant* Society *of* Saints *and* Angels, *which in perfect Harmony Sing their* Halelujahs *to thee Eternally, through* Jeſus Chriſt, *my only Saviour and Redeemer.* Amen.

CHAP. XVI.

Of Hope.

HE is not living in the World that is void of Hope: The Child hopes to arrive to Manhood, the Aged to linger out a Year longer: The Poor hopes for Wealth, the Sick for Health: The Impriſoned for Liberty: And the Afflicted that Joy may be the Scene of the Morning: Hope induces the Husband-Man to Sow, and Manure his Ground, the weary Traveller to endure his tedious Ways, and the Experienced Swimmer to ſpread his tyred Arms upon the Death-threatning Waves: Thus is the whole Span of Man's Life Employed in Suffering and Hoping.

2. BUT in Hopes, there's a vaſt difference: As for Example, the Human vain Hope is of all others the moſt pernicious: Such a Hope is but the Denomination of an uncertain Good; 'tis a treacherous Guide, leading to deſperate Precipices; the *Ignis fatuus* of the Mind and the Waking Man's Dream. It was the Tempters Artifice firſt to aſſail Man's Innocency, with vain hope grounded on a lying Promiſe; without this flaſh of Vanity, *Satan* had never gain'd ſo many Vaſſals. *Imprimis*, He ſheweth the forbidden Fruit; and in a wicked Elegancy Preached this Doctrin, *In the day ye Eat thereof ye ſhall be as Gods*, Gen. 3. 5. Thus was

was unhappy man caught by this alluring Bait.

3. SO he Accosted the Second *Adam*, the Lord of Glory, when he represented to him the Kingdoms and Glory of the World, *Matth.* 4. 8. *Satan* still makes it is his Business to give us a Prospect of false Heavens, to precipitate us into a true Hell; suggesting vain hopes that he might deprive us of the real: There is none commits the least sin, but a Train of vain Hopes attends it: Several instances we have, as in *Cain*'s Murder, *Ammons* Lust, *Judas*'s Treason, or *Achitophel*'s Despair: The Sinner many times hopes for some other product of his Resolutions, than from the Sin he transacts.

4. THE worst have not lost their hopes of some good; but all their wishes are in vain: For the hopes of the Wicked are often frustrated, but the Justice of the most just Judge cannot. We must expect from Reason's Providence; and when Time's Glass is fully run, there must be something future, all which carries the face of Goodness; yet so flattering a Liberty is Self-hopes, that every man, especially the *Juvenile*, who are least acquainted with Fascination, and Constant Inconstancy of the World, relying much on hope, and depending little on Memory, promise themselves great things: But when the Malignants Sing *Requiems* to their Souls, sudden Destruction is the more terrible in its assault, by Reason it poured upon them unsuspectedly; *The Hypocrites*

hope

hope ſhall periſh; their hope ſhall be Sorrow of Mind, Job 11. 20.

5. AND truly ſuch is Worldly Confidence in an Evil Conſcience: However it may appear to have purchaſed thee *A Covenant with death, and an Agreement with Hell*, Iſai. 28. 15. yet it will deceive thee: However it ſawns, and promiſes long Life, and vigour in an Arm of Fleſh, and the vain Councels of Men, raiſing thy Hopes to high Flights; yet they are but Phantaſms of deluded Men, and create an Eruption in the midſt of their full Career, delivering up their Mind to dangerous *Convulſions*, and by the Aſcent, is caſt down from ſo high a Pinacle, as renders the Fall the more deſperate: How often do deſpairing Wretches wiſh they had never hoped, when the vanity of it is plainly Demonſtrated, like *Pharoah's* Chariot-Wheels, they fall off, where they are moſt deeply engaged, between Floods of returning Miſeries, *Exod.* 14. 25.

6. NOW I come to ſhew you, there is a hope of the Righteous, which never fails; this is a prudent Expectation of future Happineſs; fulfilling of his Promiſes who is *Yea*, and *Amen*, both in this Life, and that which is to come. This is a Vertue infuſed into our Hearts by Gods Holy Spirit, who cannot deceive, as the *Pſalmiſt* confirms it, *Pſal.* 31. 24. *Be of good Courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord. The Eye of the Lord is upon*

on them, Pſal. 33. 18. And they truſt in him: who will certainly perform his Promiſe And thrice happy are they in whom the Lord taketh pleaſure, their Expectation ſhall be Gladneſs.

7. *SOLOMON* ſays, *They have hope in death*, Prov. 14. 33. And the *Apoſtle* tells you, they are ſaved thereby, *Rom.* 8. 24. Hopes in any Creature may be fruſtrated, but hope in God maketh not aſhamed; for he is good to all them that truſt in him, *Lam.* 3. 24, 25. This hope is not Humane, or Conjectural, liable to Fraudulency, but Theologically grounded on the infallible Word of God, in whom is only our Confidence, *Pſal.* 119. 81. Now the Object of this Hope, is what God has promiſed; Remiſſion of Sins, Grace, Glory, and all things neceſſary for this preſent Life, and the future; and the inſtrumental Motive is juſtifying Faith, from whence it ſprings; for the Apoſtle tells you, *Heb.* 11. 1. *Faith is the Subſtance of things hoped for.* The ſupream end, God's Glory; the ſubordinate, our own Salvation, and preſent Comfort, whereby we may effectually offer up our Thankfulneſs to God to who begetteth us again to *a lively hope in Chriſt*, 1 Pet. 1. 3.

8. St. *John* tells you in his firſt Epiſtle, 3. 3. That he which hath this *Hope* is *purified*; and the *Pſalmiſt* animates you, ſaying, It is an Expulſion of ſervile Fear, *Pſal.* 5. 6. 4. 5. As alſo a dependance on God, and caſting all our Care upon him, a Fortitude in bearing Afflictions,

ctions, and a Joy in Adverſity. The Subject of this Hope, are God's Saints; Faith and Hope accord in the Cauſe, and God's Spirit giveth both; and in the certainty, as we believe, ſo we hope. All they differ in is this, That Faith begetteth Hope, whereby Faith hath the Preference. Secondly, Faith beholdeth the the verity of God's Promiſes, Hope on the Goodneſs of them; as Faith can entertain nothing but infallible Truth for its Object, ſo Hope can enjoy nothing but Goodneſs. Faith apprehendeth the Truth, and Hope patiently expects the fulfilling of it. Now the Object of this Hope hath four Qualifications, Good, Future, Difficult, and Poſſible.

9. GOOD: Whatſoever is contrary to it, may be an object of Fear, which has no coherence with this Hope. Now whereas there is a real Good, ſo there is an appearing or ſeeming one, which being not ſincere, creates a vain, or impious Hope; as if a Man hopes for Eaſe, Pleaſure, Riches and Honours: Theſe are not Verities, nor good of themſelves, but in their uſe; and ſo their hopes may be vain and of no duration. A Man hopes a Revenge on his Enemy, a Satisfaction of his Luſts, or the like. This Hope is impious, and not durable; and muſt in the end render a Man unhappy. But if we hope for the Glory of God, our Soul's Health and Comfort, or what is really good in it ſelf; this is true Hope, and ſhall attain to that heighth of Perfection, tho to tranſitory Eyes it ſeems not to be durable;

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as when we invocate for ſome Temporal Things, which Omnipotency diſcerneth not to be agreeable to our Neceſſities, or for him to grant; as when *Chriſt* prayed that the Cup might paſs from him; and when *Moſes* hoped to go into *Canaan*, Chriſt was heard, and *Moſes* not defeated of his hope, becauſe in both God decreed that which was beſt; and that is ever conſiſtent with true Hope, which gives not the Deity Preſcriptions, but confidently expecteth, either what it hopeth, or ſomething better.

10. FUTURE. *Rom.* 8.24,25. Joy is of things Preſent, or ſo repreſented; as when we rejoice in Hope, *Rom.* 12.12. Hope maketh that preſent, by a Prepoſſeſſion of that which is to come; for Hope acts contrary to that which is preſent. *Difficult:* Such are all things Excellent; perhaps deluded Hope makes it an eaſie ſtep to Heaven and Salvation. But they that indeed go that Path, ſhall find it narrow, and inviron'd with a World of Difficulties. Laſtly, *Poſſible*; That which is impoſſible to Carnal Reaſon, may be hoped for, becauſe 'tis poſſible to God; therefore *Abraham* believed above Hope: And we expect the Reſurrection of the Dead; and ſome things which ſinful Men think poſſible, are impoſſible.

11. ALL things are poſſible to Omnipotence, which he'll perform; and he will perform what he has Promiſed. But ſome things he diſannuls, and ſo are impoſſible. Omnipotency will not lie, nor be unjuſt; for that im-

porteth Impotency, and is a declining of his Attributes: To hope that thoſe Aſſeverations God hath pronounced concerning Supine Sinners, ſhall not be accompliſhed, is a Hope altogether vain and fruitleſs; for it is impoſſible for the Divine Majeſty to be untrue: To be reſolute in Sinning, and yet to hope for Pardon, is a frivolous Hope, becauſe it is impoſſible for God to be unjuſt; a ſevere Leſſon for Preſumptuous Sinners, who reſolve to enjoy their Luſts and Pleaſures, glut themſelves with Revenge, and yet hope when this Life's Scene is ended, the few Petitions of their Epilogue ſhall purchaſe favour.

12. IF thou goeſt on in this Career, thou wilt be guilty of a groſs Abſurdity; for if thou reſolveſt to Sin, and invocateſt the Almighty to be Merciful, thou doſt in effect beſeech God to unthrone himſelf of his Juſtice, and to be indulgent to an Impenitent Sinner. This being impoſſible, it concerns thee, to ariſe from ſleep, and ſhake off all vain and deluding Hopes, that thou mayſt fix on the true and never failing, which is the Anchor of the Soul, a laying hold on the Land of the Living; it is the eaſe of Sorrows, Grief's Aſſwager, Affliction's Comforter, and Deſpair's Antidote. Again, it is Faith's Perſpective; the *Nebo* where we take a view of the Promiſed Reſt, and the Faithful Spy to diſcover the *Holy-Land*, bringing us the Taſtes from *Eſcoll*, the Fruits of the Spirit, the Poſſeſſion which they hold, who enjoy no more, and yet are Rich in all Things.

CHAP.

CHAP. XVII.

Rules to govern our Hope.

IN order to this Governance, endeavour to fortifie thy Mind with Reſolution and Sobriety; which will guide to Purity of Life. *For every one that hath this Hope, purgeth himſelf as he is pure*, 1 John 3. 3. A true Hope, with a Reſolution to perſiſt in any known Sin, is incompatible. The Devout Man's Hope never faileth, of which *Seneca* could ſay, That *Fortune hath often deſerted the Innocent*, but good Hope never. Hope to the End; for the Perfection of that Virtue is Perſeverance. *We muſt wait for the Adoption, to wit, the Redemption of our Body*, Rom. 8. 23. Though deferred Hope diſturbs the Heart; *Though it tarry, wait, for it ſhall ſurely come*, Hab. 2. 3. What ever Tryals we undergo, let us put on *Job*'s Reſolution, *Chap.* 13. 15. *Though he ſlay me, yet will I truſt in him.* We belong to him that Redeemed us; *If we hold faſt the Confidence, and the rejoicing of the Hope firm unto the End*, Heb. 3. 6.

2. THOUGH through Humane Frailty thou ſometimes art aſſaulted with Fear; yet be confident, and purſue the *Pſalmiſt*'s Rule, who expreſſes, *What time I am afraid, I will truſt in thee*, Pſal. 56. 3. Fear and Hope may inhabit together, eſpecially where the fear of the Lord doth not abrogate Faith's Confidence, but Carnal Security. Treaſure up the Pro-

miſes of God; to that intent were they written, and divulged, *That we through Patience and Comfort of the Scriptures might have hope*, Rom. 15. 4. Fix not thy reſt on this World, or place thy Confidence on any thing in it; it is but comparable to a broken Reed, a ſlack Rope, on the raging Sea, or a falſe Friend in Adverſity; and like the Quick-Sands, on which infatuated Builders lay their Foundations: As *Moſes* told *Iſrael*, *Ye are not come to your reſt*, Deut. 12. 9.

3. ALL temporal Enjoyments are liable to Viciſſitudes, and no Conſtancy to be found among the Sons and Daughters of Men. Proſperity is like a Fair Morning, quickly overcaſt with hideous Storms; like the Morning Dew, ſoon vaniſhing; or like a pleaſant Flower, or a *Jonah's Gourd*; ſuch are all Humane Enjoyments. So that there is no ſure Hope, but in the Almighty, who is immutable, neither deceiveth thoſe that truſt in him; therefore, beware of vain Hopes, eſpecially thoſe which are Irrational, (leſt thou tempt the Lord) for they are fraudulent to Men. Such is their Reliance who contemn the ordinary means in Expectation of Miracles, and act contrary to the expreſs Word of the moſt High, in vain hope of obtaining a Pardon.

4. PROPOSE not too great things to thy ſelf; for we are frequently the evident Authors of our own Misfortunes, when we promiſe Peace, Health, and Proſperity to our ſelves. This ſoaring Ambition's Wings are ſometimes deplumed,

deplumed, and we fall into bitterneſs, when we come ſhort of that which to our ſelves we ſo vainly promiſed. So that it were much better never to climb too high, than put our ſelves in ſo much danger as falling from ſo great a Precipice; but rather let us invoke the Great Being, who is the Author of our Hope, and the Donor of all Conſolation, to infuſe a ſure Hope and a ſtedfaſt Confidence, by a Divine Inſpiration into our Souls.

A Prayer for Hope.

O Almighty God, my earneſt Expectation and Hope, my Fortreſs, Helper and Deliverer; though my numberleſs Sins have deſerved thy Wrath, inſomuch as thou mayſt juſtly caſt me off into hopeleſs Deſpair, and final Deſtruction; yet look upon me with thy Eye of Mercy, through the Wounds of a bleeding Jeſus, in whom thou haſt commanded me to believe, and haſt promiſed Remiſſion of my Sins, and Eternal Life. For his ſake alone I humbly beſeech thee, give me that aſſurance, that in the end, I may obtain my hope, even the Salvation of my Soul. And though thou doſt now fill my wounded Spirit with Bitterneſs, and remove from me Peace and Comfort, ſo that I forget my Proſperity, and go mourning all the day long:

2. *YET, O Lord, though thou humbleſt my dejected Soul, with ponderoſity of Sorrows, and makeſt my Eyes fountains of Tears, driving me*

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to Solitude and Silence, with them that mourn in Zion; *Yet thou doſt extend thy Goodneſs to them that wait for thee, and to the Soul which ſeeketh thee. Thy Mercies are renewed every Morning, and thy Compaſſions fail not, to frail Duſt and Aſhes. Thou haſt opened unto me the rich treaſure of thy tranſcendent Mercies, and enabled me to truſt in thee: Thou haſt according to thy ſtupendious Mercy begotten me again to a lively Hope, by the Reſurrection of thy dear Son from the dead, of an Inheritance Incorruptible: For all theſe Bleſſings my Soul hath acknowledged thee, to be my* Portion; *therefore will I truſt in thee.*

3. *O Lord, I know, that the Hopes of the Hills are vain, and ſo is all Confidence in frail Mortality; and no hope can be happy, which is not fixed in thee. But in defiance to all* Satan's *devices; thrice bleſſed muſt he be, whoſe hope thou art. He ſhall be like a Tree planted by the Waters of Life, which ſhall never wither, but proſper; for thou art Truth it ſelf. And O thou God, of all Conſolation, now ſpeak Peace to my afflicted Soul, and let me not be diſappointed of my Hope. Thou art pleaſed to wean me from the Allurements of an unkind and diffident World, by ſuffering me to endure ſuch Grief and Sorrow; yet ſeeing thou art my Hope from my Youth, let me not be aſhamed of my Confidence; let thy Mercy be ſtill my Hope, and thy Grace my Strength; amidſt all the Storms and Surges of Affliction, faſten my Soul's Anchor on the Land of the Living, my Rock, who is entred within the Vail, to make requeſts for me.*

4. *IN-*

4. *INURE me with Patience, untill the time of Comfort, and refreshing shall return from thy gracious Presence. Give me the Helmet of Salvation, and an Assurance of what thou hast graciously promised in thy Word, and laid up for me in Heaven. Let the Experience of thy former Goodness in many Deliverances give me a Door of Hope for the future, that I may more and more trust in thee. And, O thou, who art the God of Hope, fill me with Joy and Peace in Believing, that I may abound in Hope, through the Power of thy holy Spirit. Give me a strong Consolation, and full assurance of thy Mercy, that continuing grounded, and established in a stedfast Hope of my Resurrection to a Life of Glory, at the appointed hour, my Flesh may rest in Hope, and my Soul be cheerfully rendred into thy Gracious Hands, to rest with thee, through Jesus Christ, my ever blessed Lord and Saviour.* Amen.

CHAP. XVIII.

Of Fear.

FEAR is a pensive and anxious Expectation, of some danger approaching, either Imminent, or a Supposition of appearing so. We are timerous at any *Malevolency*, which is real, or apparent; and many times at that which proves not so. Fear is opposite to Fortitude, as one extream of Participation; and as it allayeth too much Presumption by its limitation, it becomes beneficial; but when it exceeds

exceeds its Extent, it grows Pernicious. Vertue is abſent, when Fortitude is not preſent: And he can never expreſs his Duty towards God well, or demonſtrate his Juſtice to the World, who acts contrary; for Satan is vigilant in his diabolical Operations upon the Timerous, offering to his View continual Objects of impoſterous and vain Fears; like Hunters *Suels* to chaſe the fearful Deer from the ſafe ways: So *Satan* driving through Puſilanimity and Timidity, that he maketh them Evil for fear of Men, whom the fear of God cannot make Good.

2. TO omit many acceptations of the Word: I ſhall only handle ſome few; Firſt, there is a natural Fear, and that of two ſorts, in reſpect of the Object: Firſt, Concerning the avoidance of Sin, for the love of him who knew no Sin. It happen'd ſo with *Adam* in his ſtate of Innocency, who having heard the Threatning, feared to Sin, ſignalizing he would not be guilty of offending his Creator, whom he loved above all: But however *Adam* in the Temptation loſt this Fear, and ſo Sinned, yet in the rectitude of his Mind, he reaſſumed it. Secondly, In relation to the avoidance of Sorrow in apprehenſion of God's Anger againſt Sin commited. In this *Chriſt* Feared, *Matt.* 26. 38. *Heb.* 5. 7. He that knew no Sin.

3. THE neareſt to this, is the filial fear of the Regenerate, who tho through Infirmity they frequently Sin, and fear to diſpleaſe God

God by any Offence; as *Solomon* declares, *Prov.* 8. 13. *The fear of the Lord is to hate Evil.* This is the beginning of Wisdom, and it is principally demonstrated in four things: First, That we place God ever before our Eyes, moving as always in his Presence. Secondly, That we acknowledg him as the Omniscient Witness and Supream Judge of all our Thoughts, Words and Actions. Thirdly, That we fear not the Creatures, as we do the Creator. Fourthly, That we ever perform that which is just and acceptable to him; tho no Mortal Eye can testifie against us, or the World may be offended; yet let us follow those Patterns of Goodness, as *Joseph*, *Daniel*, and many other Servants of the Most High.

4. THERE is a fear of Infidelity in them that love the Sin, but fear the Punishment. This is that servile Fear which the Wicked affect; which tho perhaps it may restrain them from sinful external Acts, yet it is not predominant over any constant Duty: For no sooner their dread is vanished, but they turn with as great eagerness in pursuit of their sinful Game, as the Dog to his Vomit, or the Sow to her wallowing in the Mire. This fear is not consonant to God's Children, because a guilty Conscience ever attends it, as incredulity and expectation of God's just Judgments on their Sins, without hoping and trusting in Christ's Merits. A Christian Fortitude dissipates Fears, which made the *Psalmist* animate himself, *Psalm* 49. 5.

Wherefore should I fear in the days of Evil? And Psal. 23. 4. *I will fear no Evil, for thou art with me.* Again, Psalm 27. 1. *The Lord is my Light and my Salvation, whom shall I fear? The Lord is the strength of my Life, of whom shall I be afraid?*

3. THE Wicked fear where no fear is. They fear not God for love of him, but for Self-ends and fear of Punishment, as the *Grecians* Worshiped their false Gods; and the Commonalty the great Lords. Which is a Symptome of a base and impious Mind, prohibited to them, that are adopted Heirs of the Heavenly *Jerusalem*, to whom the Wise Man speaks, *Prov.* 3. 25, 26. *Be not afraid of sudden fear, neither of the Desolation of the Wicked when it cometh; for the Lord shall be thy Confidence, and shall keep thy Foot from being taken.* And *Isaiah* encourages us in Chap. 41. 10. *Fear thou not, for I am with thee. Be not dismayed, for I am thy God, I will strengthen thee, and I will help thee.* And in the 43 Chap. ver. 1. *Fear not, for I have Redeemed thee.*

4. ALL which Precepts are to be apprehended of servile fear; whom is to despond of God's Mercy, rendring Men Desperate, not provident to avoid Danger, nor importunate to flie to God for help. The first is evident in *Jehoram's* Message, *Behold*, said that Prophaner, *behold, this evil is of the Lord, what should I wait for the Lord any longer?* 2 *Kings* 6. 33. And in that precipitate Counsel, *Job* 2. 9. *Curse God and die.* The second Effect

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we read in *Jacob*, who being in danger of his Life, instantly Prayed, and sent Presents to appease his revengeful Brother. Not to be afraid of God's Judgments on Sin, is carnal Security, and stupid Carelesness of *Seared Consciences*, 1 *Tim.* 4. 2. Not to fear imminent Dangers, demonstrates an improvident Mind. And not to fear God's dreadful Presence, must needs be imputed to sinful Mortals, as an ignorance of the Deity, and a Man's own self.

7. BUT to be a timorous *Antemus*, who was possessed with so large a stock of Fear, that he durst not stir abroad, but kept Two Servants at home to guard his Head, with a Brass-Shield; is not only an impious but ridiculous Fear. To stand in awe of Men, more than God, is the fear of Hypocrites. To fear without Confidence in God, for the diversion of evil, as *Belshazzar*, when seeing the Hand-writing upon the Wall, his Knees trembled, and the joints of his Loins were loosed; or as *Saul* at *Endor* is such a Fear, as God Challenges no share in it. This Fear is a perpetual torment to the wicked, and can by no means quiet the voice of their Conscience; It is an Imperious Mischief, an Anticipation of Evil, not yet come, an Inducement to a Man's unhappiness, not only with present evils, but with future, which, were fear banished, they could not molest him; Semblant to that Fear of Encvitable death, which forceth men continually to die, for fear of Dying once.

8. BUT to fear God with a filial Fear, proceeding of Love to him, as in Christian verity, the fountain of Wisdom and true Happiness; And with such a Fear, God is well pleased; he will deliver them, and fulfill their desire; he will learn them the way of Righteousness; They shall enjoy all that is good, and when they seem to lack, they shall be supplied most; it shall be Health, and Strength to 'em, *Prov.* 3. 8. They shall have Understanding, Blessings Temporal and Eternal, and be Animated to perform Acts of Goodness, and deal Uprightly with all Men: Examples of which we have in *Obadiah*, 1 *Kings* 18. 3, 12, 13. and *Joseph*, *Gen.* 42. 10.

9. THIS Fear brings more advantage to the Possessor, than great Riches to the Wicked: It is the Souls Angel-Guardian, Innocencies Keeper; it is Securities Antidote, the Minds Centinel to awaken it, and give the Alarm against the assaults of the Subtile Enemy. This armeth a Man, with a true and unfailing Confidence: 'Tis indeed the sum of what God requires of us, *Deut.* 10. 12. And what the Preachers Doctrin, informs us of, even, *the whole Duty of Man*. *Eccles.* 12. 14. Of this only is that saying true, The Mother of the Fearful, never weeps much; because such are truly Blessed.

10. NOW by reason, we are but Men, even frail Mortals, not yet perfect in Love, and so liable to many Fears, and subject

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to many Sins, Failings and Hazards, and thereby expoſed to many dangerous and ſervile Fears: Which by the ſtupendious and tender Mercy of the Almighty, may convert it in the Iſſue to our Happineſs; but if we are ſo prone to Sin, even under ſo much Fear, what would we be if we were ſecure from all? Therefore I have thought it neceſſary to lay down ſome Rules for the Governing of our Thoughts in Fears; which I ſhall ſhew in the next Chapter.

CHAP. XIX.

Rules for Governing our Thoughts in Fears.

FIRST, for God's Glory, and the Salvation of thine Immortal Soul, contemn any danger: It was our Saviour's Precept, *Fear not them who are able to deſtroy the Body only*; for they cannot diminiſh thy happineſs: They may indeed make an Addition to thy Felicity, if thou beareſt well thy injuries. Theſe Objects are only dreadful to the ignorant, like that *Cumane Aſs* in the *Lyons Skin*, or the *Crocodile*, fierce againſt the timerous, but fearful of the Couragious; ſo is the Impatient, who cannot ſubmit to take up the Croſs, which like *Moſes Rod*, thrown down became a dreadful Serpent; but at God's Command, re-aſſumed, an harmleſs Rod, to divide the Briny Floods, and open a way into the Promiſed Reſt: Many men

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heighten their own Fears, deluding Fancy, repreſenting that monſtrous, which right Reaſon would diſcover Innocent; in a conſtant and Prudent Reſolution to meet with difficulties.

2. FEAR God, and be not diſmayed, *Joſh.* 1. 9. Endeavour to fix thy Mind upon ſuch a Baſis of Moderation, that thy Reſolution neither riſe to Temerity, nor fall to Timidity; neither to be Obſtinate, nor to be afraid of any thing: But in a Medium, carry ſuch an even temper, as that Prudence may claim that priviledge to ſit at the Helm without the Interruption of either Extreams: Take the Prophets Counſel, *Iſai.* 8. 13. *Sanctifie the Lord of Hoſts, and let him be your Fear, and your Dread, and he ſhall be your Sanctuary: But fear not their Fear, who ſay a Confederacy.* The preſent fear of God Createth us an Eternal Security: Fear him and he will baniſh all other fears from thee. Behold the *Pſalmiſt* how he is fortified; *Though I walk in the Valley of the Shadow of Death, I will fear no evil; for thou art with me,* Pſal. 23. 4. And Pſal. 118. 6. *The Lord is on my ſide, I will not fear what man can do unto me.* And in Concluſion, the fear of the Lord immergeth all other fears.

3. IN every danger, impreſs on thy heart the Omnipotency of God, and endeavour to have an Affiance in him: He that purſues this Rule, ſhall act ſafely.

When

When a Fiery-Furnace was threatned, *Shadrach*, *Meshach*, and *Abednego* answered the Incens'd King, *Our God whom we serve is able to deliver us*, Dan. 3. 17. And *David* tells you, *Psal.* 34. 7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* And when our Enemies seem most formidable, there are more for us than can be against us: As it appeared in the case of the Prophet *Elisha*, 2 *Kings* 6. 16. It animated the Royal Prophet to cry out, *In the Lord put I my trust; how say ye then to my Soul, flee, as a Bird to your Mountain?* Psal. 11. 1. All Confidence in Men, even their Councels, or an Arm of Flesh, is unhappy, and must come to nothing; but God endures to all Eternity: Which made the *Psalmist* declare; *Therefore will we not fear, though the Earth be removed: And though the Mountains be carried into the midst of the Sea.*

4. TAKE *Solomon*'s Counsel, and hearken unto the Word of God, *Pro.* 1. 33. *Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.* And Prov. 3. 23, 24. *Then shalt thou walk in thy way safely; when thou liest down thou shalt not be afraid.* Herein shall be made manifest Gods Power, Truth, Providence, Mercy and Justice that thou mayest trust in him; according to the Expression of the *Psalmist*, *They that know thy Name, will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee*, Psal. 9. 10. Love

the

the Lord thy God with a ſincere heart: And the more thou loveſt him, the more thou wilt reſt aſſured of his Love and Protection: and the more *perfect thy love is*, the more it *caſteth out fear*, 1 John 4. 18.

5. TAKE *Job*'s advice, *Chap.* 22. 24. *Depart from iniquity*, and ſay of it, as the *Princes of the Philiſtines* ſaid of *David*, *Let him not go down with us to the Battle, leſt in the Battle he be an Adverſary to us*, 1 Sam. 29. 4. Fix thy ſelf to ſeek the Lord, as *Jehoſaphat* did, when the Armies were upon their March towards him, againſt whom he Atchieved a Glorious Victory, 2 *Chron.* 20. 3. Entertain a good Conſcience, it ſhall be a Wall of Braſs unto thee: The ſafety of that makes a man aſſume the Courage of a Lyon: But if we perceive the ſmoak of Infernal Brimſtone aſcend there, we muſt needs faint, like the men of *Ai* when they beheld their City on Fire, *Joſh.* 8. 20. Guilt of Sin in the Conſcience creates Sordidneſs in Men; they may poſſibly expreſs Tranſcendent Words who poſſeſs a Timerous Conſcience; but as one ſaid of the fearful Dog, He muſt needs fear, who hath no peace in himſelf.

6. CONSIDER with *David*, *Pſal.* 37. 37. The end of the Saints and Apoſtles ſufferings, which hath ever been happy; and they are the more Partakers of Chriſt's Glory, for bearing a ſhare in his ſufferings: Conſider how long they have ſuffered, and then

then thou canst not fear any of those things which thou shalt suffer: *Behold the Devil shall cast some of you into Prison, that you may be tryed — be thou faithful unto Death, and I will give thee a Crown of Life*, Rev. 2. 10. True it is, Flesh and Blood claims Allowance for its Infirmity; but the more we can apply to our hearts the end of the Saints, and the quiet fruits of Righteousness, to them that are exercised, the less we must needs be sensible of the Malignity of any Creature.

7. ENDEAVOUR for Peace with God; give him no rest till he speaks unto the Voice within thee, thy Conscience: And firmly resolve not to let him go, untill he Bless thee, and assure thee of thy Remission in Christ Jesus. He hath nothing to fear or molest him, whose sins are forgiven: When the sting of Death is taken out, who would not be Valiant? Which occasioned St. *Paul* to express himself, 1 *Cor.* 15. 57. *But thanks be to God, which giveth us the Victory through our Lord Jesus Christ.* And St. *John* says in his first Epistle, *Chap.* 5. 4. *And this is the Victory that overcometh the World, even our Faith.*

8. IN thy greatest Fears pray most fervently: Even so did our Saviour, being in an Agony, *He prayed more earnestly*: So did *Jacob* in fear of his Brother's long studied Revenge, *Gen.* 32. 9. Pray and beseech God that he would illuminate and open thine Eyes to behold his saving Health. God ma-

ny times ſounds his Allarm to awaken our drouzy Souls, and open our Mouths to earneſt Prayer, which in Proſperity are too prone to the Spirit of Slumber and Coldneſs: Fear hath many Tongues, and can open the Mouth of the Dumb: Even *Jonahs* Mariners in their Fear will pray, and inſtigate others to the ſame Duty: That one Example of *Athis*, *Crœſus's* Son, ſheweth what the violence of Fear can do; he who before was dumb, on a ſudden cryed out, *O Cyrus ſpare my Father, and by our Misfortunes, learn, that thou alſo art but a Man.*

A Prayer againſt Fear.

O Almighty Lord God, who art in thy Wrath and Indignation dreadful againſt Sinners, I humbly acknowledge and confeſs, that there is not one of thy Judgments, but what the Guilt of my Sins have long ſince deſerved; even the miſeries of this Life, terrors of Death, and future Condemnation: But, O thou great God of Conſolation, aſſure me of a full and free Pardon, and a remiſſion of all my Sins, and Seal my Peace with thee, through the Blood of a Crucified Jeſus. *Fill my Heart and Affections with that meaſure of thy Love, as may exclude all ſervile fear: Give me the teſtimony of a good Conſcience, to comfort me againſt all vain fears of the Wicked. Lift up the light of thy Countenance upon me, and give me that aſſurance that thou art, and will be my Defence and Confidence.*

2.

2. *AND, O thou who ruleſt in Heaven and Earth, from the Angel to the Worm, the loweſt of Creatures; and from the ſwayer of the Scepter, to the drawer of Water: Thou art Omnipotent, and canſt do what thou pleaſeſt, and no other God beſides thee, can Deliver after this ſort: Lord, let it be thy Divine will and Pleaſure to deliver me from thoſe Afflictions which I fear and ſo much tremble at; that I may live to Praiſe thee, and declare thy goodneſs towards me in the Land of the Living.*

3. *AND I humbly beſeech thee, O Father, if it be poſſible, let this Cup paſs from me; yet nevertheleſs not my Will, but thy holy Will be done. Lord, ſuffer me not for any tryals in Afflictions or under any Temptations to fall from thee: Conſider my Frailty, remember whereof thou haſt Made and Faſhion'd me, that I am but ſinful Duſt and Aſhes, which ſoon fade and paſs away.*

4. *GIVE me Patience to endure thy Fatherly hand of Correction, and a full aſſurance that all things ſhall work together for my advantage: Give me a fervent frame of Spirit, to Pray more Earneſtly; and give me that Faith, to which thou, who can'ſt not be guilty of the breach of it, haſt made the promiſe of Audience and granting my Petitions. Give me an invincible Reſolution, not to let thee depart until thou do'ſt bleſs me with ſome happy Iſſue, through Jeſus Chriſt, my Lord and only Savior.* Amen.

CHAP. XX.

Of Cares.

CARE is the Child of Providence: Some ſay, the Soul's Apparator to Summon all its Faculties to its Senate or Counſel. It is rather Counſel's Preſident, determining what to purſue and what to decline: It is the Weight which moveth all the Wheels; which taken off, or quite run down, all the Nerves of Providence are looſed, and the Soul's Faculties become inactive and reſty, ſo as we neither affect the Good, nor fear the Bad.

2. CARE is the Centinel which gives the Allarm to awaken Wiſdom to its Offices, and the Steward of the internal Habitation: It is the Pilot which ſitteth at the Helm, to ſteer and direct the Courſe; leſt Induſtry be wanting to prudent Decrees and Reſolutions, or ſucceſs to Induſtry. So neceſſary is this Vigilancy of the Soul, that without it we can neither be profitable to our ſelves or others, in things Divine or Humane: Tho Salvation ſhall neither be in his Care, as the Apoſtle mentions, *Who Willeth, nor of him that Runneth, but of God, that ſheweth Mercy*, Rom. 9. 16. Yet if thou uſe not thy diligence to lay hold on his Promiſes, thou ſhalt find, that he which Created thee without thy Care, will not Save thee without it; for he hath

hath made thee a voluntary Agent, and hath endowed thee with Reaſon, that thou mighteſt uſe his Ordinance, for the beneſit of thy own Salvation.

3. THO, as the Apoſtle ſays, 1 *Cor.* 3. 7. *It is neither in him that Planteth, nor in him that Watereth, but in God who giveth the Encreaſe*: Yet if the Diſpenſation be committed to thee, Woe be to thee if thou Preach not the Goſpel: And Curſed is he that doth the work of the Lord negligently: Tho, as the Plalmiſt mentions, Pſalm 127. 1. *Except the Lord build the Houſe, they labour but in vain that build it*: And, *Except the Lord keep the City, the Watchman Waketh but in vain*; and the Builder ſhall work to Confuſion: Yet if thou art a careleſs Inhabitant of *Laiſh*; if thou art not vigilant, or in neceſſity Build not, thou tempteſt the Lord thy God, *Judges* 18. 7. It is in the power of Omnipotency, who ſaid at firſt, *Gen.* 1. 11. *Let the Earth bring forth Graſs, the Herb yielding ſeed, and the Fruit-Tree yielding Fruit after his Kind.* Which to this day are duly performed: But except thou Plant and Sow, thou muſt not expect to Reap: Neither hath the Almighty Wiſdom fixed this care in our Hearts for our ſelves only, but likewiſe for them to whom he hath given dependance on us. So that if any Man *will not Work*, according to the Apoſtle's Order, *Let him not eat*, 2 *Theſ.* 3. 10. And, *If any provide not for his own, and eſpecially for thoſe of his own Houſe, he hath denied*

nied the Faith, and is worse than an Infidel, Tim. 5. 8.

4. IT is an exquisite care which the great Being hath Implanted in the Hearts of Mothers, for the Preservation of their Children, in which, *They shall be saved if they continue in the Faith and Charity,* 1 *Tim.* 2. 15. Neither is any Employment, Calling, or Person among the Sons of Men exempt from Care. Kings, as the honoured Parents of Kingdoms, embrace Care of the largest size, like those *Ægyptian* Plagues, *Exod.* 8. 3, *&c.* Not forbearing their Sacred Beds: They must take care for the Weal of their Subjects. It was a mark of Shame and Dishonour which the Holy Ghost fixed on *Gallio*, Acts 18. 17. But *Gallio* cared for none of these things.

5. CHRIST in his suffering for us, omitted not this Emblem in his Crown of Thorns. Nor can the Brutes and Animals subsist without their Care: God hath given them a marvellous Instinct and natural Sagacity, to build and lay up for themselves and their Young; So that the Sluggard may well be sent to School to *Solomon*'s Industrious *Ant*, labouring in Summer against the Winter, *Prov.* 6. 6. And the Careless Daughters, who think they were Born to live at Ease, may learn of the provident Bee, and other Creatures, Prudent in their Kind, *Isa.* 32. 9, *&c.*

6. CARE there must of necessity be used, and the best are not secluded from it; but the malicious Enemy striveth to pervert it to Man's

Man's Deſtruction, endeavouring to make ſome ſo Ebrious with deſire of Eaſe, that they ſleep Negligently: And where he encounters with an active and induſtrious nature, he laboureth to introduce ſome vain or impious Object of Cares, to extract a diſtraction from that which ſhould conduce to their Happineſs. The miſery that attends Infatuated Mankind, is, when their Cares, like the River *Jordan*, empty their ſweet Streams into a dead Sea of unprofitable deſires and vanities.

7. THERE is no ſin which hath not ſome unhappy Cares to ſurround and foment it: And commonly more Acts of Supererogation, than Salvation requireth. Impious Cares are Revenge's, Brokers, Luſt's Panders, Avarices Vaſſals, Errours Nurſes, Mothers ſin, and Vice's Hand-Maids, in all which they but fight for a deſtructive *Helena*, or a miſchievous Gain. How happy might Adulterers, Murderers and Robbers be, were ſo much Adventure, Vigilancy, Charge and Care beſtowed on God's Service, as they employ in their Sins! Taking more care and pains to go to Hell, than by the tender Mercy of God, would guide them to Heaven.

CHAP. XXI.

Rules Concerning Cares.

SEEK firſt the *Kingdom of God, and his Righteouſneſs*, Mat. 6. 35. That all things neceſſary

necessary may be Administred unto thee. Let thy main Care be for God's Glory and thy own Salvation; to acquire that one necessary thing, which once gain'd, shall never be taken away or lost, *Luke* 10. 42. *Martha*'s many Incumbrances in this case, cannot avoid Subordination: This is Treasure in Heaven, neither in Danger of Thieves, or Moths. That same *Hysteron Proteron*, wherein Worldly desires appear like those unmannerly Imps in *Elies* discomposed time, claiming to be served before God himself, must needs come to nought; and it proves but *lost labour to rise early, late take rest, and eat the bread of Carefulness*, Psal. 127. 2. That *Manna* which was kept all Night, except only for the Sabbath, was Corrupted, *Exod.* 16. 20, 24. All our labour to lay up, except for Salvation (the eternal Sabbath) is but lost: Therefore *Labour for the Meat which endureth to Eternal Life*, John 6. 27.

2. SET *your affections on things above*, Col. 3. 2. And study a holy Contempt of this World: It is Affection creates us Care; and where that is, there our Cares and our Minds will be fixed. 'Tis the highest Prudence to lop off vain Cares, that our better placed Care may be more Fruitful, and to thrust out worldly thoughts: As *Christ* did the tumultuous Company at *Jairus* house, which otherwise like those Guests at *Bethlehem*,

lehem, would afford him no room: As when the Superfluity of the Branches are pruned off, the Vine is recompenced in the Fruit: So it is in the cutting off vain Cares; the more thou diminisheſt from them, the more fruitfully ſhall thy Soul be augmented in Spiritual things: As when *Elijah* was taken up to Heaven, his Mantle fell off; 2 *King.* 2. 13. So do the Cares of this World, when our Hearts are addicted to Heavenly things.

3. HOW properly may vain, childiſh things, like dead Leaves neer the fruitful Autumn, fall off our minds, when we ſubſcribe our ſelves Men? And when that which we have in poſſeſſion is perfect, how eaſily do our Worldly Cares wither and fall away; even like the Glow-worms fraudulent Luſtre, which vaniſhes at the approach of the Morning Light? In whatſoever State thou art, learn therewith to be content: Diſcontent and avaritious Deſires force the heart, upon the ſharp Tenters of Care: If a Man be content with little, he will not care for much: Cares follow Riches, and augment with their Encreaſes, *Mat.* 13. 22.

4. TRUST *in the Lord, and commit thy ways to him, and he will bring it to paſs*, Pſal. 37. 5. *Caſt thy care upon him, for He careth for thee*, 1 Pet. 5. 7. and hath Promiſed, *He will never leave thee, nor forſake thee*, Heb. 13. 5. And the Prophet declares this comfortable Report, *Jer.* 17. 7. 8. *Bleſſed is the man that truſteth in the Lord, and*

whose hope the Lord is; for he shall be as a tree planted by the Waters; and shall not be careful in the year of drought. Gods Providence is vigilant over his Servants, and it can neither err, nor be defeated: He that gave us Life, will not fail to give us Meat and Cloathing; he that feeds the Fowls of the Air, and adorns the fading Flowers, with such varieties of Beauty, will not forget to Feed and Cloath Man, whom he has appointed to be Lord over them.

5. HE knoweth our Necessities before we ask, and that all our Care cannot add one Cubit to our Stature: Riches and Honors, for which men take such indefatigable care, come neither from the East, nor from the West, nor yet from the South; but it is God who both giveth and taketh away. Some increase in Wealth, Sleeping, or Waking; others with unwearied industry wax poor: Labour to perform thy endeavour with Cheerfulness, and commit the Issue to God: By which means thou wilt avoid all Diffidence and Distracting Care.

6. BE vigilant over thy Soul; otherwise Cares will choak up the holy Seed of God's Word, whereby it will become unprofitable to thee: It will Eclipse the light of Heavenly Knowledge, it will clog the Heart, and creep on like an *Ephialt*, which having seized us, we groan under it, and can neither shake it off, nor awake to an holy Expectation of the coming of *Christ*. Frequently

quently Recollect thy Mind of thy Mortality, Frailty of Life, and the Vanity of all Transitory things: What are Riches and Magnificence in this World? They are like Childrens Bubbles filled with Air, which vanishes in their breaking; Even such are we, like Dreams, or a Scene, wherein our parts once Acted, we must shrink into Natures Tyring-room, never to return.

7. IT is uncertain what hour may be our last; but it is certain one must come, and how nigh it may be at hand, is beyond our knowledge; perhaps this night the Sentence may come forth, and a Writ of Alienation on thy Store laid up for many years; and this harsh Summons may reach thy Ears; *Thou Fool, this night shall thy Soul be required of thee; then whose shall all those things be?* Luke 12. 20. When the Hives in their Plenitude warn the Masters of their Republick, that they want a Deduction of their Colony, they Swarm and Flie: But if you cast a little Dust among them, they presently settle. So the only Expedient to settle our Swarm of Busie Cares, is the memento of our Original, That *Dust thou art, and to Dust thou shalt return*, Gen. 3. 19. Lastly, to remember the *Apostles* Rule, *Phil. 4. 6. Be careful for nothing, but in every thing by Prayer and Supplication, let your Requests be made known unto God:* Those wants and cares are happy which

chaſe us to him: Therefore let us depend and hope in him, and Invocate him by Prayer.

The Prayer.

O MOST Gracious and Merciful Lord God, who Feedeſt the young Ravens, Clotheſt the Lillies of the Fields, and filleſt all things with thy Goodneſs: Thou Governeſt in Heaven, and in Earth, and giveſt to every Creature Subſiſtence and Preſervation in its kind: O Lord I humbly acknowledge thy goodneſs towards me, even from the Womb unto this preſent moment: Thou haſt preſerved me, when I neither knew what humane neceſſities were, nor which way to relieve them: When I repoſed my ſelf, thou preſervedſt me; when I did not foreſee any evil approaching, thou diſſipatedſt it; when I was kept ignorant of my Neceſſities, thy infinite Mercies Prevented me with Bleſſings and Proviſions; when I was loſt, thou recoveredſt me: And when I was dead in treſpaſſes and ſins, thou didſt quicken me by thy Grace; when I underſtood nothing of the Way of Life, thou meekly didſt inform me, and didſt guide me in the way wherein I ſhould walk: But above all, before ever I was, thou gaveſt thy Son Chriſt Jeſus *to be the Ineſtimable price of my Redemption.*

2. *AND now, O Lord, I who am leſs than the leaſt of all thy Mercies, what ſhall I render thee? Nay, what can I, for all thy Tranſcendent Bleſſings? Thou haſt not only once, like the good* Samaritan, *but many times, as*

God of Infinite Mercy, bound up the wounds of my Soul, and take care of me: O let thy Mercy ſtill continue towards me, and create, O God, in me a clean and a contrite heart, and renew a right Spirit within me, that it may expreſs my thankfulneſs aright to ſo great a Majeſty as thou art: The Lyons want, the Mighty ſuffer hunger: Thou haſt ſent a Fire among them that live at eaſe and careleſly, even unto the Proud and Rejoicing Cities; and what am I, O Lord, that thou pleaſeſt to ſpare me, and doſt not ſtill feed me with the Bread of Anxiety and Affliction, and make me drink the Waters of Aſtoniſhment?

3. *LORD, fix my Hopes on thy Providence, and give me Aſſurance thy Mercy ſhall never fail me: I humbly caſt all my Cares upon thee, who art a Protector of thy Children: Proſper thou my Labours, whoſe Providence deſcendeth to the Preſervation of the pooreſt and meaneſt of all thy Creatures: Feed me with Bread of my Stature, and let me never want that which thou knoweſt needful for me: O thou, who didſt encreaſe the* Sareptan's *Oil and Meal, ſo that it failed not in all the Famine, Bleſs that portion which thy Providence hath meaſured out to me, and mine; let thy Bleſſing deſcend upon it, whether it be much or little, ſo that finding a ſufficiency therein, I may in a Thankful, Holy, and Prudent Uſe thereof, Gloriſie thy Holy Name, and live Contentedly and Cheerfully before thee.*

4. *GIVE me in every eſtate, both in proſperity*

sperity and adversity, a faithful dependance on thy Gracious Providence, which never faileth them that trust in thee: Thou best knowest, O Lord, my necessities before I ask; let no Cares of this World distract me from thy Service, neither make my Confidence in thee, incline to any distrust of thy Goodness, or fixing my heart on the love of this present World: Thou hast given thy Holy Son Jesus; *assure me by his infallible Spirit, that with him thou wilt also give me all things.*

5. *GIVE me a heart to rest in thee, and to put all my trust and confidence in thy Mercy; instruct me, to seek thy Kingdom, and thy Righteousness thereof, before all things which this World can give or take away: So that thou who providest for me, mayest in thy good pleasure administer to me all those things, which thou seest necessary for the relief of this Lifes present necessity; and let thy Blessing evermore attend it, untill having passed through this World of Cares, and Valley of Miseries, I may arrive to that Blessed Life, thy Kingdom of Glory, through* Jesus Christ, *our Lord and only Saviour,* Amen.

CHAP. XXII.

Of Jealousie.

AMONG those thoughts which discompose the Mind, the Jealous are not the least: And the Wise Man acknowledges,

Prov.

Prov. 6. 34. that *Jealouſie is the rage of a Man*; and it is frequently ſo exaſperating to unplacable Anger, That *he will not regard any Ranſom, neither will he reſt content, though thou giveſt many Gifts*, Verſe 35. I mention not here that Jealouſie, as 'tis Attributed to God, and ſometimes importeth Anger, as in *Ezek.* 8. 3. and *Chap.* 16. 42. or execution of Juſtice, *Deut.* 29. 20. nor Indignation at that which moleſteth thoſe the Almighty loveth, *Ezek.* 39. 25. *Zach.* 1. 14. or Pity to his People, *Joel* 2. 18, 19. nor as in Man, ſignifying only Envy and Emulation, as *Rom.* 10. 19. and *Chap.* 11. 11. or Fear of Danger to thoſe whom we are moſt Indulgent, as 2 *Cor.* 11. 2. Neither do I mean that of Ambition, to exclude Corrivals of Siniſter Ends, ſuch as St. *Paul* charged the falſe Apoſtles amongſt the *Galatians*: Nor of Suſpicion, which is an opinion or dread of ſome evil, ſprung from Symptoms of Levity, or Airy notions, which ſometimes ſet Friends at a great diſtance, and imbitter Humane Societies: But of that which God gave a Law to *Iſrael*, *Numb.* 5. 14.

2. THIS is a perturbation of Mind, compounded of Fear, Love, Indignation, and Suſpition; a bitter Electuary of Ingredients, though good and proper in themſelves if applyed to their diſtinct uſes: This Jealouſie is the Bane of unhappy Love; the Gall of Wedlock; the ſad *Aſmodeus*, which makes the moſt flouriſhing Families deteſtable, if

not

not desolate: It is a Tenebrous Apparition of disturb'd Thoughts, restless in the inquest after that which they most abhor, and dread to find: It is the Souls *Absynthium*, and overflowing bitterness, the Scourge and Torture of Afflicted Minds, really tormenting sometimes with Imaginary, but often with vain Evils: It is the Devils Master-piece, and Quintessence of his Envy, rendring the Honourable, and (otherwise) Happy Estate of Matrimony, which the Almighty appointed to be the greatest Worldly Comfort, he by his Diabolical Malice strives to make it the most odious and unhappy: Therefore it may well be nominated in *Numb.* 5. 30. *The Spirit of Jealousie.* For a worse Fury could never have been contrived to perplex frail Mortality.

3. NOW whereas the *Drama* in this unhappy Scene, is of two Persons at least, the Rules of Advice in this case, must have a double Address; which is to the Jealous of either Party: And first, Espouse not anothers sin by a foolish and impious Connivance at the basest Action. He that inhibiteth Divorce in any other cause, as 1 *Cor.* 7. 12. permitteth it in the cause of Adultery, *Mat.* 19. 9. And the Law allows, when the Jealous man shall have set his Wife before the Lord, and Justice shall be executed upon her, *Then shall the Man be guiltless from iniquity, and the Woman shall bear her iniquity*, Numb. 5. 31.

4. BE

4. BE not rash, lest thou prove injurious to the Innocent; it is an innate Corruption, to view others faults, rather than their Vertues, and to surmize that to be Evil which may be transacted: And this Axiom may be truly applyed, That they who are evil themselves, claim that privilege of being Jealous of others: And he that looks through a yellow Glass, thinks all the World of the same Colour: Consider well, and then tell me, if it be not thy own guiltiness which is the false *medium*, that casteth that Complexion on others, which indeed thou only retaineſt thy self.

5. GIVE not place to the Devil; his Malice is like those Envious *Philistins*, who cast filth into the pure Fountains of Humane Propagation, to create a jealousie between the Married Pair, that by this Venom he may put them at variance, whom God commanded to a perfect Union. Sometimes he will aggravate slight suspicions, which so encreases the rage of each other, that Reason is many times lost in the Battle: Or else, rather than lose his Game, he will suggest some vain Chimera of that which never was, or perhaps never like to be accomplished: Sometimes he will throw Temptations before 'em, such as private Meetings, Whispering, or some such loose Behaviour and familiarity with others, as may unhappily create suspicion in the Good and Prudent.

6. NEITHER shall he be destitute of

the service of other Mischievous Tongues to foment and feed this Malignant Humour. He that said Matrimony might be happy, if the Wife were blind, and the Man deaf, either did, or might mean, if the Wife had not wandring Eyes, she would never spy out Vanity, nor the Husband open Ears, he could not hearken to Malicious Reports: Seriously consider the vanity of this Evil, and then thou wilt prudently acknowledge, that all self-vexation is folly; and to invert the Theme, all folly is self-vexation: If with all thy Art and Care, thou couldst invent any Stratagem beyond tormenting thy self, there were some Plea for thy vexation: But *one can be Chast against their Will*, was a Sentence among the Heathens; and *Argus* hundred Eyes cannot be so vigilant, but opportunity may prove too crafty for him.

7. IF thy Jealousie be fruitless, then thou hast occasion to vex at the Levity and Vanity of thy own Mind: If it be just, what is the monstrous Object of thy Hatred and Malice? Assure thy self the Adulteress is unhappy enough; and there is no Creature on Earth more despicable and odious, nor no Sin in this Life, accompanied with so many varieties of Plagues and Judgments; so that indeed they are great Objects of Pity, if all these wretched Ingredients can render them to be so, as a wounded Conscience, the Devil's Earnest, the Impenitent, and assurance of Hell and Damnation.

8. IN

8. IN the next place, my addreſs ſhall be to thoſe in whom there is occaſion of Suſpicion. And firſt, Let Man himſelf conſider how odious Adultery is, and out of all meaſure ſinful; for he ſinneth againſt his own Body, defileth the Temple of the Holy Ghoſt, *Cor.* 6. 18, 19. and pierceth through his own Bowels with a Dart of Rottenneſs, *Prov.* 7. 23. And that which will render him in the end mournful: But beyond all this, in caſe of Impenitency, which the ſtubborn Preſumer may juſtly ſuſpect, it is that whereby he excludeth himſelf from the Kingdom of Heaven, 1 *Cor.* 6. 9, 10. And in the Adultereſſes Crime, ſome Aggravations are appertaining to it, as robbing her Husband of his Poſterity; obtruding a baſe and adulterous Iſſue, and ſo ſtealing away his Eſtate and Inheritance, by giving it to a Stranger, and fixing on an indelible Character of Diſhonor and Baſtardy upon her Child, who but for her impotent and ungoverned Luſt, might have proved noble and legitimate. An Injury which ſhe can never expiate, nor repair to the innocuous Son with Rivers of Tears, and ſtreams of her infected Blood. This multiplied Sin is ſometimes conceal'd from Men, but never from the All-ſeeing God, who is a ſevere Revenger of all Iniquity.

9. OTHER Sins are grievous and pernicious; yet neither Lying, Stealing, Idolatry, Murder, nor Witchcraft, can of it ſelf diſſolve the Sacred Bond of Wedlock, as this only baſe act of Adultery doth: Therefore our Sa-

viour admits of no Divorce but upon that occasion. And it is remarkable, that when God would display the loathsomness of Idolatry, which most displeased him, he styl'd it Whoredom, and himself a jealous God; and certainly, though that be abolished of the *bitter Water*, causing the *Curse*, and *rotting of the Thigh with swelling*, which attended that antiquated Ceremony; yet the bitter Moral and Substance are not quite extinguish'd. *Numb.* 5. 18.

10. AVOID what you are sensible of hath created your Suspicion; otherwise you are guilty, if not of Adultery, yet of a just Cause of Jealousie. *Lysander* punished one of his Soldiers for going out of his Quarters, resolving that he would have none of his, look, or go out like a Plunderer. *Dinah*'s idle visits, *Gen.* 34. 1, 2. proved her dishonor, effusion of guiltless Blood; her Father's Trouble, and her Brother's Curse: The wisest of Men recordeth it, as the mark of an Harlot, *Prov.* 7. 11, 12. *Her feet abide not in the house; now she is without, now in the streets, lying in wait at every corner.*

11. IT was an *Italian* Severity in *Sulpitius*, and a Dispositon to part with his Wife, who divorced her for going out of doors bareheaded: *The Law*, said he, *confined thee to mine Eyes and Approbation, and not to please others.* The common Law noted any, going out unveil'd, with the odious brand of Adultery. So careful were they to avoid all occasions or suspicions of that Sin. However foolishly strict they were, I am sure *Jerom*'s Rules fore-noted

ted is good; *Whatsoever*, saith he, *may probably be feigned, be thou cautious it may not be feigned: Thou owest this to thy Husband's Love, to thine own Indemnity and Honor, and the Right and Credit of thy Children.*

The PRAYER.

O Eternal and Almighty God, Father of Lights, and of the First-born who are written in Heaven, and of the Spirits of Just Men made Perfect. Thou art the Searcher of all Hearts and Reins, to whose All-seeing Eye every Creature is manifest, and every thought of the Heart naked and open: We humbly beseech thee to take from us our stony Hearts, and to give us Hearts of flesh; to subdue in us by thy omnipotent Spirit, the miserable remainders of the First Adam, *that native inclination to Sin, which continually carrieth us away Captive to the Laws thereof, even to that Evil which we would not commit, but utterly detest, and in bitterness of Soul repent of.*

O LORD create clean Hearts, and renew right Spirits within us; root out that raging Spirit of Jealousie, that infernal Fire which lies scorching in our bosoms; and enlighten our Understandings with a sound Knowledge of all the Mysteries of Eternal Life and Salvation. Sanctifie our Wills and Affections, and according to thine own gracious promise, fix thy Law in our inward Parts, and write it deeply in our Hearts, that we may know thee, from the least to the greatest. Heal up those Wounds which our Sins have made so

wide,

wide, that none but thine own Hands can close them, and forgive our Iniquity, and remember our Sins no more.

3. *O Lord, thou didst by thy holy Word, so heal the fountains, that death and barrenness was no more therein; heal, we humbly beseech thee, the wretched Corruptions of our hearts; cleanse and sanctifie all the thoughts thereof, by the sweet and blessed influence of thy Holy Spirit, and so guide, govern, and direct us in the way which thou wilt have us to walk in, as that we may in all our Thoughts, Words and Actions, be acceptable to thee: Mortifie and subdue, all our evil Desires and Thoughts, and bring them all into Subjection to thy Holy Will and Pleasure, that we may constantly resist all Temptations to Sin and Wickedness.*

4. *KEEP us, and Counsel us, in all our Affairs Spiritual and Temporal, that we may be filled with the holy Fruits of the Spirit of Sanctification, appearing in new and hallowed Thoughts, Words, and Actions, to thy glory, and our farther assurance before thee; so that in our Bodies and in our Spirits, we may be kept blameless in this sinful and miserable World, unto the appearing of our Lord* Jesus Christ; *To whom with thee, O Father of Mercy, and the Holy Spirit, the Comforter of the Elect, be rendred all Honor and Glory, in Heaven and in Earth, from this time forth, and to all Eternity.* Amen.

CHAP.

CHAP. XXIII.

Of External Actions.

THE External Actions of Men are the product and fruit of their Thoughts; and as we owe Sanctimony to God, and our own Consciences within, so do we good Examples to our Neighbors in things External. And our blessed Saviour in his Sermon on the Mount, excites us with this Doctrin, *Mat.* 5. 16. *Let your Light so shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven.*

2. GOOD Actions proceed from a sound Credence, without which they cannot be good, nor pleasing in the Sight of Heaven; *For whatsoever is not of Faith is Sin*, Rom. 14. 23. For Faith apprehending Christ to our Justification, renders our Works acceptable to him, if they extend to Fruits of Regeneration; and uniting us to Christ, dedicateth us to a Capacity of his Sanctifying Spirit, and enableth us in some measure to vanquish Sin, and perform that which is holy in his sight. Now the Apostle mentions, St. *James* 2. 18. *Shew me thy Faith without thy Works, and I will shew thee my Faith by thy Works.* And St. *Paul* says, *Rom.* 3. 28. *A Man is justified by Faith only, without the Deeds of the Law.*

3. THOUGH our best Performances cannot justifie us before the Almighty, because imperfect, yet are they never separated from true Faith; and they are the Path-way to the heavenly

heavenly *Jeruſalem*, though they cannot finiſh our happy Arrival. Therefore to the Young Man's Query, who deſired to be juſtified by Works; our Saviour replies, *Mat.* 19. 16. *Keep the Commandments*: Thus he was convinced, who had not yet learned the Righteouſneſs of Faith, which ſaith, Believe and thou ſhalt be Saved; thereby implying, that yet he was wanting in ſome things, who was excellent in others, and therefore muſt ſeek Salvation by Faith, and the way to Heaven by Sanctity. This is a Condition, not an Obligation of our Salvation; for as we can never acquire Salvation by it, ſo we can never expect any without it, becauſe our very beſt Endeavours and Performances we owe to God's Honor and Glory.

4. IT is not ſufficient to have a good Intention, either to ſpeak, or to do good; for *Satan* is well-pleaſed, that Men ſhould draw near unto God with their Lips, if their Hearts be far from him; or that they ſpeak well, if they will perform Evil. Words at beſt are but Feminine Virtues, but Works are Maſculine; Of theſe the Spiritual *Pharaoh* giveth charge to ſmother them. But we deſire to convert our Words into Actions, and not only to ſpeak, but to Effect holy Performances.

5. ACTIONS Humane, Natural, or Civil, are no otherwiſe here concerned, than as they are in order to the Moral, and ſo regulated by the Law, and holy Word of God, in the affirmative or negative Precepts, which is the only

ly Rule of all our Moral Actions towards God or Man. Neither Examples, Preſcriptions, Univerſality of Conſent, nor Commands of Men, muſt be prevalent with us, againſt the expreſs Word of God: For theſe claim Privilege only in thoſe things which God's Law alloweth, and refereth to our Authority.

CHAP. XXIV.

Rules in External Actions.

FIRST, Neither Propoſe, nor Act any thing Evil or Unjuſt, for any Worldly profit, Honours, or Pleaſures: For it is an apparent detriment to acquire the World with the loſs of thy Soul, *Mat.* 16. 26. What can Secular Honours advantage thee, when thou art condemned by the Almighty? Should all the World extol thee, and thou be Canonized a Saint in the opinion of the multitude, or thy Actions be highly applauded, equivalent to *Herod's* Speech, and be rendred Supernatural: God's Angel may ſmite thee, and the Worms deſtroy thee. What are Pleaſures? In their Birth they look towards a Precipitate End; and the Viciſſitude of this Scene ſerveth only to aggravate the miſery: Like that ungrateful ſound, which reached the Ears of *Dives* in Hell, *Son remember that thou in thy life time, receivedſt thy good things*, Luke 16. 25. Preſent remembrances of paſt pleaſures, embitter the Torment.

2. LET God's Law be thy Rule and Counſellor, and weigh all thy Actions by his Standard, before thou Execute any Purpoſe. *David* could not enterprize before he had conſulted God's Oracles: Nor the very Heathens, before they ſent for the double *Effataes* of their Prieſts. When the Word of God is our Rule, we abhor ſetting up ſtrange God's in our Hearts, like thoſe who adore their own Inventions, in Will-worſhip and voluntary Religion; wherein all, even the moſt zealous and painful Actions, as Pilgrimages, ſuperſtitious Faſts, fooliſh Penance and idolatrous Oblations, or coſtly Dedications, ſhall be rejected, with a *Who required this at your Hands*? Iſa. 1. 12. And the Prophet tells you, *Micah* 6. 7, 8. *The Lord will not be pleaſed with thouſands of Rams, or with ten thouſand Rivers of Oil:* And, *He hath ſhewed* O *Man, what is good: And what doth the Lord require of thee but to do juſtly, and to love Mercy, and to walk humbly with thy God?*

3. IN Religious Acts, God left not *Iſrael* to their own diſpoſing in minor things, but commanded *Moſes*, *See thou make all things according to the Pattern ſhewed thee in the Mount*, Heb. 8. 5. Alſo when God's Word is our Rule, we will neither lay Snares upon our own Conſciences, placing Religion in thoſe things which God hath left Indifferent, (as they who prohibited certain Meats or Marriage, 1 *Tim.* 4. 3.) Nor will we diſpenſe with that Word in any one point which

which any humane Authority pretends, or imposes to the Contrary.

4. IN all thy acts and designs, before thou execute them, duly and seriously consider the Event, which is like a Ship's Rudder, tho it comes last, it directs first and last. Endeavour to gain a fore-sight, and consider the Sequel. *O that they were Wise*, saith the Lord; *That they understood this; That they would consider their latter End*, Deut. 32.29. By which means thou wilt in all sinful Actions, with the Holy Apostle, be ever ready to conclude, *That the end of those things is Death*, Rom. 6. 21.

5. IN all thy actions fix thy self in the presence of God, by following *David*'s Example, Psalm 16. 8. Ever remember thou art in his Sight, and that neither thy Thoughts nor Actions can be excluded from him; for neither Solitude nor Darkness can vail thee from his All-seeing Eye, Psalm 139. 11, 12. In all thy Undertakings accustom thy self to the rule of Charity, for that is *the fulfilling of the Law*, Rom. 13. 10. and the Fruit of God's Spirit, *Gal.* 5. 22. And there can be no performances acceptable to God, if we omit this Duty and Command of the Apostle, *Let all things be done in Charity*, 1 Cor. 16. 14.

6. IN all Religious Duties, act not the Impostor, for the Hypocrite doth but personate, act and counterfeit the Saint; he seems good, but is doubly Impious, as the Orator said of the *Servilii*, which were very like, but not the same; so resembling, that they were not distinguished

guiſhed abroad amongſt Strangers, but were known at home by their own Acquaintance. But when the Hypocrite hath deceived all the World, he can never defraud his own Conſcience. Therefore let this advice be thy faithful Monitor, to be juſt and ſincere in thy Deportment, before God and Man: Let Chriſt's Rule be thy conſtant Pattern, *Whatſoever ye would that Men ſhould do to you, do ye even ſo to them: For this is the Law and the Prophets*, Matt. 7. 12.

7. TRANSACT nothing which muſt coſt thee a bitter Repentance. When the Philoſopher had a great price ſet him upon Folly, replied, I will not buy Repentance ſo dear. Never act any thing againſt thy Conſcience, for fear or favour of Men; but rather eſteem a good Conſcience before all Treaſure on this ſide Heaven: In ſome things we Sin all, *But happy is he that condemneth not himſelf in that thing which he alloweth*, Rom. 14. 22. Laſtly, In all thy undertakings beſeech and humbly implore the Almighty to Direct, Counſel and Bleſs thee; and according to the Apoſtle's Direction, *In every thing by Prayer and Supplication, let your requeſts be made known unto God*, Phil. 4. 6. For he is unworthy to receive a Bleſſing, who omits the duty of Asking.

A Prayer for Directions in all our Actions.

MOST Merciful Father, who hast promised, that if the Wicked turns from his Sins that he hath committed, and doth that which is lawful and right, he shall live, and his Transgressions shall not be remembred. In humble acknowledgment of our manifold sins, the equity of thy Judgments to give us over to our own unhappy Ways, who have so long refused to be guided by thy holy Word, and our own helpless Impotency, to stay our selves, turn unto thee, or fix our selves in any good way to Serve and Please thee.

2. *WE humbly beseech thee O Father, for the sake of thy dear Son, to pardon all our Offences, and to vouchsafe to lead us in thy Paths, and the way thou appointest us to walk in: We have long gone astray like lost Sheep; and thou best knowest, O, our God, how dangerous Satan's Snares are to us, how many the Distractions of a deceitful vain World; how frail and infirm sinful Flesh and Blood; and how many our Errors: But, O Lord, thy Wisdom cannot Err, which is immutable; therefore renouncing our own Conduct, we render our selves into thy Gracious Hands, humbly beseeching thee, who freely givest Wisdom to all that ask, and upbraidest no Man; hold thou up our goings in thy Paths, that our Foot-steps slide not; direct all our ways, that we neither incline to the right nor to the left hand to offend thee; but give us the Shield of our Salvation, and let thy Right hand uphold us.* 3.

3. *O thou that hearest the Prayers of them that call upon thee, hear us, for our Souls wait on thee; direct and guide us; keep us and counsel us in all our Actions, that we neither design nor perform any thing but that which is pleasing to thee, and which thou wilt bless unto us; that we may walk unblamably and prudently towards all Men, and in Sanctity before thee: And grant that in all our actions we may Glorifie thee, and adorn the Gospel of Christ by our holy Conversations, give good Examples to our Neighbours, and stop the Mouths of all malicious Adversaries; so that when these days of Sin are ended, that we rest from our Labours, we may enter into that promised Rest which remaineth for thy People, where shall be no more Sin, Error, nor Curse. Hear us, O Lord, in these and all other things necessary for our Bodies or Souls, for Jesus Christ his sake.* Amen.

CHAP. XXV.

Of a Wounded Spirit, what it is.

SOLOMON tells you, *Prov.* 18. 14. *The Spirit of a Man will sustain his Infirmities, but a wounded Spirit who can bear?* The word signifies a *smitten, contrite,* or *broken Spirit.* It is a kind of Speech borrowed from corporal Affliction, by Stripes, Contusions, Bruises, or Wounds, wherein by Incision and Launcing the Sinews and Veins, the Body is debilitated and endangered to Death, and Disabled

Disabled so, that it is void of Supportation; it is liable to Inflamations and Distempers, that every slight touch prejudices it: It depriveth a Man of Rest, so that he is impatient of this present Posture, and more perplexed at a Mutation. To express it further, it is the intense sorrow of the Soul, a weak Confidence, and an infeebled life of the Spirit; so that God may well nominate it, *A wounded Spirit.*

2. THIS Affliction is of that Magnitude, that it exceeds all other Temporal Sorrows: And none can truly give their Verdict of it, but they who can join and say with *David*, *The sorrows of Death compassed me, and the pains of Hell gat hold upon me*, Psal. 116. 3. Other Sorrows may be Mitigated, by administring to the Afflicted something equivalent to the loss sustained; as where one Treasure is lost, another may be found; or by some compensation or repair, may be Retaliated; as *Job* had a second Posterity and encrease of Wealth: And *Elkanah* declared such a Medium of Consolation to Afflicted *Hannah*, when he said to her, *Am I not better to thee than ten Sons*, Sam. 1 1. 8.

3. BUT these Comforts are no ways conducive to an afflicted Spirit; for furnish him with Riches, the company of the dearest Friends, or that which might afford Relief, Refreshment and Delight to others, yet to him it procures no Ease, no more than if you put on a rich Purple Robe upon broken Bones: No, no, the Grief is internal, and no external

nal means can Cure it. In other Crosses, time will asswage, by Prudence and persuasive Arguments, excellent lenitives of Sorrow: In some cases to divert, Wine, merry Society, Musick, or the like means, may bear some part, which the Wise Man accords to, *Give strong Drink to him that is ready to perish, and Wine to those that be of heavy Heart: Let him drink and forget his Poverty, and remember his Misery no more*, Prov. 31. 6, 7.

4. *DAVID'S* Harp did for the time refresh *Saul*, and Charm the Evil Spirit: But this grief admits of no Efficacy in such Comforts. In other Pressures we may receive Ease, or be conducted from the Evil, as St. *Paul* was from the *Jews* Conspiracy, *Acts* 23. 31. and *David* from *Saul*, 1 *Sam.* 19. 12. But there is no flying from a wounded Spirit: Where ever we go our Affliction attends us, even our secret Tormentor in our own Bosoms In short, as it is in one sense a Separation from God, so no Creature in Heaven or Earth can Cure it: There is no Sanctuary for a troubled Soul, but only *God's favourable Presence*: No other Expedient can be used, till he return and Comfort it.

5. SO Horrid in the mean time is this Affliction, that the desperate Traytor *Judas* took Death for his Sanctuary, as an Antidote against his guilty Conscience; but with what ponderosity it sits upon the Hearts of God's Servants, may appear by the Complaints of *Job* and others; *Wherefore is light given to him*

him that is in Misery, and Life unto the bitter in Soul, which long for Death, but it cometh not, and, dig for it more than for hid Treasures; which rejoice exceedingly, and are glad when they can find the Grave, *Job* 3. 20, 21, 22. This was *Job*'s Complaint: And the Prophet complained of his Birth, *Jer.* 20. 14, 15, 16, 17, 18. And the Prophet *Elijah* being threatned by *Jezebel* at *Beer-sheba*, poured out himself, *It is enough now, O Lord, take away my Life, for I am not better than my Fathers,* 1 Kings, 19. 4. And *Jonah* at the loss of his Gourd, expressed himself, saying, *It is better for me to die than live, Jonah* 4. 8.

CHAP. XXVI.

What the Conscience is, and the Tranquility of it.

THE Conscience is the Cognition of the Heart, and is a divine internal Light, which we cannot Extinguish; a Supream Court of Judicature within us, and above us; and a silent Register of our Thoughts and Words: It is a thousand Witnesses, as the Apostle says, *Accusing, or Excusing,* Rom. 2. 15. Such is the Impartiality of this Judge, that no Bribery can tempt him

to Justifie the Wicked, nor Condemn the Just; but he is the first Revenger of Impiety, and an excluder of the Guilty from Absolution.

2. IN true Tranquility of Conscience, the Heart is cheerful in every Estate and Condition, *Rom.* 5. 1, 3. and dreadeth no Judge nor Witness: It is a continual Feast; the Soul's Paradise, the Mind's fair Haven; an unvaluable Possession, which renders every owner Happy: It is an immoveable Comfort, the *first Fruits of Heaven*, and Riches which shall never be taken away. As no Wind can move or shake the Sun-beams, so neither Life nor Death, Prosperity or Adversity can Transfix this. While this is secure, tho Men receive many sharp Encounters, as the Citizens of *Ai* did, *Josh.* 7. Yet are they confident to resist; they can resolve with that pattern of Patience, *Job* 13. 15. *Tho he Kill me, yet will I trust in him*: But if that fail, and the Smoak ascendeth, their Hearts are under a great Consternation, *Josh.* 8. 20.

3. THE Almighty Woundeth and Healeth, *Deut.* 32. 39. *Job* 5. 18. But it is with his Justice and Mercy. The Wise Man says, *Prov.* 6. 32, 33. We wound our selve by Sin, and God healeth us by Afflictions, as Chirurgions do with the *Lancet* and *Cautery*. Sins are the Thieves which rob us, and leave us wounded us by the way, till the good *Samari-*

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tan appears with his Wine and Oil, to cleanse, supple and bind up our Wounds: He scourgeth the Conscience with a sense of his Anger, to make us sensible of our Sins, and to bring us to an abhorrence of them. And thus he sometimes Disciplines us with external Afflictions.

4. GOD sometimes wounds the Heart and terrifies the Conscience, by the Word Preached; and then we are *Pricked at the Heart*, and with St. *Peter*'s Auditors cry out, *Men and Brethren, what shall we do?* Acts 2. 37. Sometimes he smites the Conscience with an inward sense and apprehension of his fierce Wrath, and severe imminent Judgments; in which, as the Psalmist complains of, *Psalm* 55. 4, 5. An *Horrible fear overtaketh them* (like the Earthquake at *Horeb*, preceeding the *Still small voice* of Mercy, 1 *Kings* 19. 11, 12.) In sense of a Spiritual Desertion, while he hideth away his Face; spiritual Wants, or permission to some grievous Temptation, cold Fits of Despair and Buffetings by the Messengers of *Satan*, in all which tho there be means of Comfort appointed, yet none can prevail, till the Spirit of God the Comforter, return and Heal.

5. THE same Hand giveth the Wound, and prescribeth the Plaister; as it was said, *Hos.* 5. 13. *The* Assyrians *and* Jareb *could not*

heal Judah *and* Ephraim of their Wound; so no Mortal Creature can administer Comfort whereby to heal a wounded Spirit, till he who correcteth in Measure approaches and bindeth it up, *Jer.* 30.11. &c. *He, only he*, says the Psalmist, *Psalm* 147. 3. *He healeth the broken in Heart, and bindeth up their Wounds*: Even he who was *Wounded for our Sins, and bruised for our Iniquities, and by whose Stripes we are Healed*, Isa. 53. 5.

CHAP. XXVII.

What things principally wound the Conscience.

THERE are some things which Principally afflict and wound the Conscience, and comes up, as the Prophet mentions, 1 *Sam.* 13. 17. like those *Philistim* Spoilers, in *three Companies*, to destroy and drive Men into Despair: And the first Apparition and Assault, is the apprehension of God's Wrath, for some Hainous Sin committed: An Instance we have in *Cain*, having Murdered his Brother, cryed out, My Sin, or Punishment is greater than I can bear, *Gen.* 4. 13. And *Judas* having betray'd his Lord and Master, durst not approach to him to beg Mercy, by reason he apprehended an implacable Anger in Christ.

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2. IT is certain, according to the Apostles saying, *That the Wrath of God cometh on the Children of Disobedience*, Col. 3. 6. And that his *Wrath is revealed from Heaven against all Ungodliness and Unrighteousness of Men*, Rom. 1. 18. And that *the Impenitent by their hardness of Heart, treasure up to themselves Wrath against the day of Wrath*; That there shall be *Indignation and Wrath* to them that *obey not the Truth*, Rom. 2. 5, 8. But when thou, who art of a wounded Spirit, and broken Heart, hast well considered, perhaps thou wilt find that these things are of no Concernment to thee, but to those who live in Sin.

3. THE second Obstacle in wounding the Conscience, is sense of Spiritual Wants, as Hope, Faith, assurance of Salvation, the Spirit of Sanctification and Prayer. These being the Graces of the Almighty, and the Presence of his Holy Spirit in the Regenerate, may yet for the time be an hidden Treasure, an Immortal Seed under the frozen Clods, without any appearance of Life. And the truly Devout may weep and complain, like the Penitent *Magdalen* in the Garden, for the loss of Christ, when at the same season he is discoursing with them; but they are ignorant of his Presence, *John* 20. 14.

4.

4. THE third Obſtacle, is fear of ſome ſtrong Temptations and Tryals, at which the afflicted and affrighted Conſcience is Amazed, as the Diſciples were when Jeſus ſlept in the Storm, and the Ship was Overmaſtered with Waves, and ready to Travel to the bottom of the Sea, upon Death's Errand, *Matt.* 8. 24, 25. Or like St. *Peter* on the Water, when he beheld the rough Billows come Plowing before him, cryeth out, *Save Maſter, we Periſh*, Matt. 14. 30. When it evidently appears, they cannot Periſh who are with Chriſt; nor they cannot be Safe who are without him.

CHAP.

CHAP. XXVIII.

Divine Considerations of the Afflicted.

AS God is Juſt, ſo he is Merciful; he is no enexorable *Radamanth*, but he is eaſie to be entreated: Concerning whom we have a Word more ſure, than any Teſtimony of Man; for the Almighty, in *Exod.* 34. 6. being his own Herald, thus proclaims himſelf, *The Lord merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity, and Tranſgreſſion, and Sin.* Now if that which others report of the Kings of *Iſrael*, 1 *Kings* 20. 31. *That they were merciful Kings*, Could perſwade them to ſeek Mercy, and to enjoy their Lives and Liberties; how much more ſhould that, which God, who cannot lye, hath declared himſelf, *Tit.* 1. 2. move the afflicted Soul humbly to Petition him for Mercy; who is more ready to grant it, than we are, or can be to entreat it; for ask it we never could, except his preventing Grace and holy Spirit inviſibly moved us.

2. GOD delights not in the Death of Sinners, but in their Converſion, *Ezek.* 18. And as it is a true Prognoſtick of a Gueſts being welcome by the good Aſpects and Deportment of the Family; So it is an evident ſignal that a Penitent Sinner is welcome to Heaven, by the Angels loud Exultations. If God in his good Pleaſure would have deſtroyed thee; how often and juſtly might he have taken thee away in thy Sins? But now that his

his Eye hath ſpared thee, his Goodneſs is to lead thee to Repentance, which never comes too late, if ſeriouſly performed. He terrifieth with preſent Senſe of his Anger againſt Sin, that Men may be excited to Repentance, and by forſaking their Sin, be more aſſured of the Mercy of God, and their own Salvation. As ſtormy Winds by ſhaking the Trees do fix and root them deeper, and ſeaſonable Weather purifies the Air and Water by their Agitation; ſo doth the Almighty mundifie the Minds and Hearts of his Servants, by Menaces, Judgments, and Afflictions, 1 *Cor.* 7. 11. *Pſal.* 119.

3. IT is God's Mercy to afflict thee now, that thou mayſt Repent and be Saved. It is the moſt unhappy Condition of a Sinner, when God concealeth his Anger to the laſt, and then denounceth the Impenitent as incorrigible, *Iſai.* 1. 5. So that if no Remorſneſs of Conſcience appears, thy Caſe is deſperate. But the Soul's Conflict, concludes another Co-ercive Power in thee, reſiſting Sin, whereby thou mayſt be capable of a ſtate of Regeneration; for tho the Spirit of God at the preſent in its Motions are but weak in thee, yet it is invincible.

4. St. *Paul* tells you, *Rom.* 3. 23, 24. *All have ſinned, and come ſhort of the Glory of God, being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt.* Which plainly demonſtrates, that 'tis not a Man's own Righteouſneſs that can contribute to his Salvation;

vation; and *David*, in *Psal.* 32. 1, 2. says, *Blessed is the Man whose Sins are covered, and to whom the Lord imputeth no Sin.* Not who hath no Sin; for on those Terms none could be blessed. It is not in the quantity of the Debt, as in St. *Luke* 7. 42, 43. where fifty and five hundred are equally forgiven: And where an Infinite Majesty is offended in the least, never any of God's Servants were Saved, for being less guilty than thou art. Thou fearest God's Wrath, because thy Sins are great, and appear so to thy Conscience. They which are Saints had some, and he that breaketh one Commandment is guilty of the breach of all, and liable to the Curse of the Law, *James* 2. 10, 11. A diminutive wound to the Heart will as surely Kill, as the deepest and widest Orifice. A small Shelf of Sands will as surely bulge the Ship, as the greatest Rocks. A little Postern-gate, or Breach in a City Wall unguarded, will let in the Enemy. So the smallest Sins, if not covered by Faith, and cured by Repentance, will destroy the Soul.

5. WHEN we consider *Noah*'s Drunkenness, *David*'s Murder and Adultery, *Solomon*'s Idolatry, *Manasses*'s Murder, Witchcraft, and Idolatry; St. *Paul*'s Persecution, and St. *Peter*'s denial of *Christ*; it is apparent, that these committed sinful Acts of a deeper die than thou canst charge thy Conscience with all; and that if God's Justice should be executed according to the rigor of his Law, *No flesh living could be justified*, Psal. 143. 2. Rom.

3. 20. Therefore is *Christ the End of the Law, to every one that believeth*, Rom. 10. 4. An Instance of which we have in the Patriarch *Abraham*, the Prophet *David*, the Apostles St. *Peter* and St. *Paul*, and all those that are saved; when we rely on him and his Merits, by God's own Covenant of Grace, and the Rigor and Curse of the Law is suspended. God therefore gave us his Son, with this Proviso, That *whosoever believeth in him should not perish, but have everlasting Life*, John 3. 16. And the Apostle intimates, *Rom.* 5. 1. *Being justified by Faith, we have Peace with God.* And *Rom.* 8. 1. *There is no Condemnation to them that are in Christ Jesus.* And if God Justifies, who shall Condemn?

6. NO Sin is of that extent, or Equivalent to the Mercy of God, and the Merits of Christ. All Actions of the Creature are finite; but the Mercy of the Creator, and the Merits of a Saviour are infinite. A drop of Water holds some Proportion with the Sea, being both finite; but finites with infinites holds none: Fear not then, nor let Pusilanimity over-rule thee if thou canst Repent and Believe, for there is *Balm in Gilead*, there is a Physician there. Therefore let not Despair seize upon thee.

CHAP.

CHAP. XXIX.

Conſiderations of Humility.

HUMILITY is Religion's Baſis; and God giveth Grace to the Humble, but reſiſteth the Proud. When the ſubtle Tempter cannot prevail in his Perſwaſions to evil, he inſinuateth himſelf into the Minds of them who have performed ſome Pious Acts of Chriſtianity, by his miſchievous Suggeſtions, elevating them to a ſecret Admiration of the ſame, whereby they may be deprived of that Grace which enabled them to that Performance. The Poor *Publican* in his Humility not daring to lift up an Eye toward that heavenly Majeſty, he had ſo grievouſly offended, having nothing to ſay, but only, *God be merciful to me a Sinner*, went home juſtified rather than the Proud *Phariſee*, who boaſted of much Sanctity.

2. HUMILITY is the ſecureſt Virtue; but Pride the Worm at the Root of Religion, eateth up the Vitality of it. Now by reaſon it is difficult for Duſt and Aſhes to enjoy any extraordinary Temporal Bleſſings, without being puft up in Mind, above his Opinion of others in a lower Sphere; God juſtly permits many of his Servants to depend on their own Strength, (like a tender Nurſe, who withdraws her Hand a little from her Charge, to make it ſenſible of its own Weakneſs, and to check it from a dangerous Preſumption)

ption) ſo that by falling under ſome great Temptation, they may be diſciplined in Humility ſafely to diſtruſt their own Strength, and fix their Dependence on God. For St. *Peter* was in a better poſture Weeping, than when he preſumed to lay down his Life for his Maſter; then he fell by abjuring his Lord; but now he roſe again by his bitter, but ſincere Repentance. Now if the ſerious Conſiderations of thy Sins do truly humble thee, thou haſt acquired a ſpeedy way to thy Repentance.

3. THE Almighty often in his great Council orders the greateſt Enormities of ſome of his People to ſtand upon Record; that we may draw from thence this Concluſion, That if we can Repent ſincerely of Sins, of as deep a Die as they are, we alſo ſhall find Mercy; but by the way, with this deep Conſideration, that we never entertain any of them in our Thoughts, to be guilty of Preſumption, but as Motives to Repentance, whereby we may lay hold with Faith on him, who freely forgiveth the Penitent, not the obſtinate Preſumptuous Sinner; and nothing more offends the Divine Providence, than a deſpairing of his Mercy, (which is a ſecret queſtioning the Veracity of his Promiſes) and Impenitency, which is the undoubted Iſſue of Incredulity. Indeed there is no greater Injuſtice to God's Mercy, than by Deſpair to perſevere in Sin, ſeeing his Truth is engaged

gaged for our Pardon, if we believe and Repent, for he has not declared in vain, *Isai.* 1. 18. *Though your Sins be as Scarlet, they shall be white as Snow; though they be red like Crimson, they shall be as Wool.*

CHAP. XXX.

Divine Considerations of our Repentance, forgiving Enemies, and the Love of God.

CONSIDER why Christ came into the World: The beloved Disciple informs you, *John* 3. 16. Because *he so loved it.* God sent him to save Sinners; not only them who had broken some of his Commandments: But as St. *Paul* saith, *He came into the World to save Sinners, of whom I am chief,* 1 Tim. 1. 15. He came to call, (as himself professeth) *Not the Righteous, but Sinners to Repentance,* Mat. 9. 13. Mark 2. 17. He called the heavy laden not fallaciously, but indeed to ease and disburthen them of their Sins, *Mat.* 11. 28. He saved the *Publicans* and notorious Sinners, and to manifest the same in contempt of Pharisaical Calumnies, conversed with them.

2. CONSIDER, that God who commanded us to forgive, not only seventy times, but oftner, would not enjoin us that which himself could not, or would not perform. He is essentially, and so infinitely gracious, that his Mercy is more than thousands of Oceans, which can never be exhausted. Man hath but

but a ſlender Stock, a finite Mercy at the beſt, and ſuch as may be diminiſhed and vanquiſhed by Injuries. He that enjoineth Man to forgive without Exception, could not in his Juſtice command and require Man to forgive more than himſelf in his abundant Mercy could or was willing to aſſent to. Add to this a Conſideration of his tender Love; He hath planted a Paternal Love and Care, not only in Parents for their Children, but (leſt we ſhould ſuppoſe it rather habitual than natural, taught by Precept or Example, rather implanted by the Almighty in their Natures) in the very brute Beaſts of the Field, and Birds of the Air, for the Preſervation of their Young; All this Love in the Creature is but momentany, but in God it is Eſſential, Infinite, and Unchangeable.

3. NOW conſider, did God give Man (ſuppoſe *David*) ſo much Love and Mercy, as that upon the Mediation of the *Tekoite*, he could preſently be reconciled to a Rebellious *Abſolom*; hath he given thee Bowels of Compaſſion, and an ardent Zeal for thy Childrens Good and Safety, to mourn for their Tranſgreſſions, and to be ready upon the leaſt appearance, or ſigns of amendment, to enter into a Reconciliation with them, and canſt thou conceive that God will not be much more ready to Pardon thee, if thou canſt heartily Repent and Implore Forgiveneſs, through the Merits of a Crucified *JESUS*, the Son of his

his Love, and in whom he hath proclaimed from Heaven, *He is well pleaſed, Matt.* 3. 17.

4. THE Cuſtom among the *Moloſſians* was, whom *Plutarch* mentions, that the Petitioner ſhould take up the King's Son in his Arms, and ſo kneeling before the Altar, nothing was denied for the Protection and Safety of the Suppliant. So *Themiſtocles* found favour with King *Admetus*. So likewiſe will our Heavenly King give Audience to our Petitions, if we preſent him in the Arms of Faith, his Beloved Son *Chriſt Jeſus* with the Merits of his Death and Paſſion. A wounded Spirit, a broken and a contrite Heart, is an acceptable Sacrifice to God, and that which he will not deſpiſe, Pſalm 51. 19. Thou canſt not reaſonably think thy Caſe deteſtable, for that which God approveth and loveth in thee, and hath ſo mercifully Cheriſhed in thoſe he dearly loved. The Royal Pſalmiſt, the Man after his own Heart, felt this which thou art afraid of, *My Heart*, ſaith he, *is Wounded within me*, Pſalm 109. 22.

5. CONSIDER ſeriouſly, that a calm Conſcience is not always the beſt, nor a Tempeſtuous the worſt: There is a Lethargy and Stupidity of an evil Conſcience in a Carnal Security: This Calm is ſuch a Storm, wherein the Soul, (like the Men of *Laiſh*) is quiet and ſecure, until ſome Spiritual *Danites* awake it, and the Sinner goeth on like *Agag*, thinking ſurely that the *Bitterneſs of Death is paſt*: As ſome Heart-ſick Patient, in whom Nature's

Nature's ſtrength is ſo far decayed, that he is inſenſible of the undiſcovered approaches of Death now imminent; even ſuch is the calm Conſcience of a ſecure Sinner.

6. NOW, if that *Angel Guardian*, the Conſcience, which God and Nature has placed within the Breaſt of a Righteous Perſon, be ſometimes at Variance and upon the ſeaſonable point of Admonition for ſome Sin Unrepented; we may infer it to be like the Ship in which *Jonah* fled, followed with Storms, untill he was caſt forth, whereby his Happineſs might be the greater: But the danger is deſperate with thoſe, when the Mind is Drowſie and will not be awakened from its Guilt and Impenitency; but are given up to the Spirit of Slumber; thoſe I ſay, if at any time their Conſcience within 'em whiſpers and ſeverely Checks 'em, then are they ready to cry out as *Ahab* to *Elijah*, *Haſt thou found me, O mine Enemy?* If we are not ſenſible of our Wounds, the ſign is Mortal; therefore let us not our ſelves remove from that wholeſome Diſcipline, or fly that Chirurgion, whoſe Lancet threatens none but the impoſthumated Parts; but rather chuſe wiſely that main skill of knowing, whether our Conſciences thus lull'd up in treacherous ſleep, or diſturbed by that Voice within us, which of theſe two, I ſay prognoſticates the moſt Danger.

CHAP.

CHAP. XXXI.

The Examination of the Conscience, concerning our Repentance, &c.

TO this a serious Examination is requisite; wherein I shall lay down these Particulars: First, some Reasons why we must seriously examine our Consciences. Secondly, The main Lets incident thereto. Thirdly, Certain Rules by which we may throughly Examine. Fourthly, Interrogatories to be proposed to the afflicted Conscience. Fifthly, Some Conclusions necessary to be drawn from the Whole.

2. FIRST, We ought to Examine our selves; for certainly God hath not so often Commanded it in vain, *Lam.* 3. 40. *Psal.* 4. 4. 1 *Cor.* 11. 28. 2 *Cor.* 13. 5. Secondly, Without this we cannot know our Sins, and so not Repent, nor have any solid Comfort in Impenitency. We are extream apt to mistake our selves; which if we do, we can have no sound Comfort in the Testimony of a good Conscience, which presupposeth Faith and Illumination. Thirdly, Without this, we cannot possibly know which way we are going, the Broad way to Destruction, or the Narrow to Salvation, which were very necessary to comfort us, if we go right, or to recal and rectifie us, if wrong. Fourthly, Without this, we can never make a right

uſe of God's Chaſtiſements, nor obtain any comfortable way out of 'em: Neither can we diſtinguiſh his Operations of Mercy in us, when he Humbleth us here, that we may be Exalted hereafter.

3. NOW, the common Obſtructions to this Duty, are firſt an Evil Conſcience, which being wounded by a deep Guilt, cannot endure any Searching. Secondly, Native Hypocriſie, miſrepreſenting us to our ſelves, by denominating us highly Pious, and looking upon it as an important Injury not to be counted ſo. Thirdly, diſtracting Cares of this Life, and Carnal Security, which ſay with thoſe Jews, *Hag.* 1. 2. *The time is not come:* Theſe make Men refer their Repentance to the laſt Hour, even to the hazard of their Immortal Souls.

4. NOW, the Rules to be obſerved, are theſe: Firſt, Earneſtly endeavour to find out and abandon all thy known Sins. Secondly, Reſt not in outward appearances, but entertain the illumination of God's Word into the ſecret and dark receſſes of thy Heart: For, the Woman in the Goſpel, firſt lighted, and then ſwept the Room, *Luke* 15. 8. Thirdly, Judge thy ſelf as impartially as thou wouldſt do an Enemy. Skillful Painters place their Work at ſome diſtance from 'em, that they may be able to judge and amend their Errors. So muſt thou fix thy actions upon ſome other Perſon; like *David*, who could not behold his Sin in himſelf, till *Nathan* ſhewed

ſhewed it him in another, 2 *Sam.* 12. I need not inſtance in *Judah*, *Gen.* 28. Or in *Ahab*, 1 Kings, 20. 4.

5. BEGIN Early, and be conſtant in this Duty. If thy Thoughts, after ſome ſlender purſuit, return as thoſe Men of *Jericho*, with a *Non eſt Inventus*, Joſh. 2. 22. Know that thou haſt more need of greater diligence to repeat often thy Examination. Examin thy ſelf by the whole Law of God: And enquire what thou haſt done in oppoſition to Sin. Few wicked Men, but are content to obſerve ſome of God's Laws, if thou wilt grant them *Naaman*'s Plea only, *The Lord pardon thy Servant in this thing.* And ſometimes *Herod*, *Ahab* and *Pharaoh*, will have certain fits of ſeeming Devotion and Repentance. The Brazen Serpent will not Sting: And Men's Corruptions are moſt apparent when opportunity gives them Birth.

6. NOW, The Interrogatories to be propounded to thy Conſcience, are theſe: Firſt, doth Sin reign in thee, ſo that thou yieldeſt a willing obedience to it? Or doth it bear ſway and tyrannize over thee? For between theſe there is an immenſe difference. True it is, all Men ſin, but Sin reigneth only in the Unregenerate; *Let not ſin reign in your mortal Body*, Rom. 6. 12. And St. *Paul* further tells ye, that the Regenerate ſin, *Rom.* 7. 15. 19. *That which I do, I allow not; for what I would, that do I not, but what I hate, that*

that do I? For the Good that I do, I would not: But the Evil which I would not, that I do. From this Inference, ask thy Conscience whether thou wouldst have committed this Evil which now wounds it? If not, it is no more thou, but Sin that dwelleth in thee.

7. DOST thou detest all Sin, because it is contrary to God's Holy Will? And rather more for the love of God, than for fear of his Judgments? Dost thou not only grieve for every Sin which thou hast committed, but also for the Gravity and Corruption of thy Will, and the infirmities of Flesh and Blood, disabling thee to the purer service of God? If thou art in this State, thou art not disesteemed in the Eye of the Almighty: Neither will God ever Condemn thee, for that, which he hath given thee a competency of Grace to abhor and condemn in thy self: *For if we would judge our selves, we should not be judged*, 1 Cor. 11. 31. The Unregenerate Person Idolizes Sin, but is afraid of the Punishment; but the Regenerate abhors it; therefore God will not judge him for it, but will rather say what he said to the Woman taken in Adultery, *Neither do I Condemn thee, go and Sin no more*, John 8. 11.

8. WOULDST thou embrace Sanctity, and is it thy Heart's desire to serve God in sincerity? So that thou can'st say with the Church, *Isa.* 26. 8. *The desire of our*

Soul

Soul is to thy Name, and to the remembrance of thee. If thou doſt *hunger and thirſt after Righteouſneſs*, be aſſured thou ſhalt be *ſatisfied*, Matt. 5. Doſt thou in the inward Man conſent to the Law of God? 'Tis Infallibly certain, if thou doſt purſue after Holineſs, without which, none can ſee God, thou art eſteemed of the Almighty. For our beſt Perfection at preſent is this, not that we are throughly Pious, but that we chaſe after it.

9. HAST thou with the Kingly Prophet, *Pſalm* 119. 6. a reſpect to all God's Commandments, ſo that thou doſt not in thy Heart diſpenſe with any of them, for Pleaſures, Profits, or any ſecular Advantage, but wouldſt earneſtly enjoy that Priviledge of keeping them all? If ſo, let not ſlip the Anchor of thy Hope, but receive Comfort: For howſoever Satan's Deluſions may allure thee, and thy own Corruptions may betray thee, yet thy minor ſerving of thy Creator without Exemption or diſpenſation to any Sin, concludeth thee in a State of Regeneration, the Denomination following the better Part, as appears in St. *Paul's* Expreſſion of himſelf in the ſame caſe, Rom. 7. 25. *With the Mind I my ſelf ſerve the Law of God; but with the Fleſh, the Law of Sin.* That is, groaning under the Tyranny, but not diſpenſing with its Reign.

10. DOST

10. DOST thou resolve to oblige thy self to avoid Sin? Then God will accept thee, 2 Cor. 8. 12. *David* said, *I will keep thy Statutes, and I have sworn, and I will perform it, that I will keep thy Righteous Judgments, Psal.* 119, 8. 106. It is evident he made a breach of his Performance, tho his Intentions were quite contrary, 2 *Sam.* 12, 9. Dost thou conscientiously and diligently use the means to take cognizance of thy Sins; as by applying the word of God home to thy Conscience? for by the Law comes the knowledge of Sin. *Rom.* 7. 7. Dost thou carefully shun all occasions and incentives moving thee and enticing thee to Sin and Wickedness? It is a vanity in him to detest Drunkenness, who will not restrain his boon Companions: It is impossible for him to hate Adultery, who fixeth his Eye upon the Lascivious, and is entangled in the snare of the Adulterer: Such are apt then to forget what was mentioned in our Saviour's Sermon on the Mount, *Matt.* 5. 28. *Whosoever looketh on a Woman to Lust after her, hath committed Adultery with her already in his Heart.* And *Solomon*'s Advice is very proper, *Come not near the Door of her House*, Prov. 5. 8. For Opportunity and Occasion is Lust's Pander.

11. ASK

11. ASK thy Conſcience whether it can preſume to ſin wittingly and willingly? And whether it can be ſedate in any known and unrepented Sin? If it be diſturbed, diſſipate thy Fear; for this very diſturbance of Conſcience, which ſo much appals thee, is a principal Mark of a good Conſcience. It is true, as the Woman ſang of *Saul* and *David*, 1 *Sam.* 18. 7. *Saul hath ſlain his Thouſands, and* David *his ten Thouſands*: So, Deſpair hath caſt away ſome, but Preſumption, Multitudes. Hath not thy Conſcience at ſome time, in a particular Meaſure, been refreſhed by a Divine aſſurance of thy Intereſt in a Saviour, a reſolution to forſake all thy Sins, Peace with God, and Salvation by the Merits of Chriſt? We commit a groſs Miſtake, if we always judge of our State by preſent Senſe: For there are certain hours of Tentation, wherein the light of Grace is obſcurely Eclipſed to our Senſe, and the ſtupid or afflicted Conſcience feeleth no preſent Illumination of God's Spirit, which yet in due time ſhall return, and compenſate our Tryals, with greater advantage of Aſſurance.

12. NOW

12. NOW the Conclusions necessary to be considered are these: First, The Almighty's Judgments are ever just, yea, when Flesh and Blood says with *Nichodemus*, *How can these things be?* John 3. 9. When the too Curious Inquests after them are to be Stayed with a, *Nay but, O Man, Who art thou that Replies't against God,* Rom. 9. 20. And so also his Mercies are as the unfounded Deeps, beyond all apprehension of carnal Reason; often Medicable by Wounding and Afflicting the Guilty Conscience; Comforting by terrifying, introducing to Glory and Immortality through Corruption; killing Sin in the Flesh by Death, the Fruit of Sin, and guiding to Heaven, (as I may say) by the Gates of Hell, and fear of Damnation.

13. THE most Notorious Sins committed in Ignorance and Incredulity, after Repentance, are no Arguments to Despair: For the Apostle tells you, 1 *Cor.* 6. 9, 10, 11. *Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God; and such were some of you: But ye are Washed, but ye are Sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God.* And the same Apostle, *was a Blasphemer, and a Persecuter, and Injurious*; but obtained Mercy, forasmuch as he did it ignorantly, and in unbelief, 1 *Tim.* 1. 13. In his Conversion these Sins fell off, as the *Viper* of *Melita* from his hand, without any danger to his Life, *Acts* 28. 5. So God pronounceth of the Convert by the Mouth of his Prophet, *Ezek.* 18. 22. *All his Transgressions that he hath committed, they shall not be mentioned unto him.*

14. SINS of the Regenerate, though violent Perturbations of Mind, or Tentations ensnaring them, are not to be reckoned among Symptoms of Reprobation, or Apostacy: Such was *Peter*'s denyal,

and

and *Davids* Adultery, and Murder: Therefore the Apostle's, Counsel is very charitable, *Gal.* 6.1. *If any Man be overtaken in any fault, ye that are Spiritual restore such a one with the Spirit of Meekness, considering thy self, lest thou also be tempted.* And Christ hath taught us, without distinction of great and little Sins, to say daily, *forgive us our trespasses:* This Life is a Spiritual Combate, a Truceless War against the Powers of Darkness, wherein the Strongest may be, and often are carried away Captive, and yet be healed and recovered, *Eph.* 6. 12. Their Captivity concludeth not their not being true *Israelites*, who would fain return.

15. EVERY Sin against Knowledge doth not presently infer a Reprobate Mind: The most Exquisite and Dexterous are sometimes taken in Satan's snares; St. *Peter*, though forewarned, denyed Christ through sudden apprehension of fear; Not out of Malice, but infirmity: We, nay the best of Men, are but partly Flesh and partly Spirit, so that we can neither perform the good we are inclin'd to, nor avoid the evil which we behold and detest. St. *Paul*, and all that are Regenerate, doth allow the Law of God, yet sometimes feel another lawless Law, carrying them away Captive to Sin, *Rom.* 7. 23.

16. THOUGH every Sin against Conscience is very dangerous, and every perseverance therein, the very *Suburbs of Hell*; yet every such Enormity excludeth not Repentance and Remission: Because sin not only allureth, but sometimes exerciseth the rage of a Tyrant, and Captivates us against our Wills. There may also be a *Lethargy* or *Epilepsie* of the Soul: There is such mischievous subtilty in *Satan*, that his Snares, though visible, are not always avoided; whose Messengers, though felt with grief of Soul, are not always overcome; yet he that gave Waters to the *Horeb Rock*, *Exod.* 17.

6, 7. can ſmite our harder Hearts, and make the Waters of Life flow Plentifully, to Repentance, never to be repented of.

17. THOUGH every Relapſe into Sin is very dangerous, yet if a man be not entangled and vanquiſh'd, thoſe breaches may be repaired by Repentance, 2 *Pet.* 2. 20. And *Solomon* tells you, *The Juſt man falleth ſeven times a day*, Prov. 24. 16. *Satan* doth not always preſent New Scenes, but ſometimes dreſſes up his Old Artifices, therewith to beguile: Though our Infirmities are numerous, God's Power is made manifeſt, by ſuſtaining us, that though we fall, we ſhall not fall away. Though *Satan's* power, ſubtilty, and reſtleſs malice, are very potent, yet he and his Meſſengers are limited by their Chain, and can receive no Commiſſion, if it be but to enter into a *Herd of Swine*, but from the Almighty, *Mat.* 8. 31. And the Apoſtle tells us, 1 *Cor.* 10. 13. That *God will not ſuffer us to be tempted, above what we are able*: So that we may reſolve, that neither Life, nor Death, nor any Creature ſhall be able to ſeparate us from the love of God in *Chriſt Jeſus*, Rom. 8. 39.

CHAP. XXXII.

Rules of Practice.

FIRST, uſe thy utmoſt endeavour to poſſeſs the Teſtimony of a good Conſcience, which thou canſt by no means attain, but by being vigilant over thy Soul, and with a fixed Conſtancy reſiſting Temptations. Every Sin, yea, even the leaſt, woundeth the Soul afreſh: Be not ſecure of minor Sins, but let a good Conſcience be moſt precious unto thee; part not from it for any Pleaſures, Honours, or Riches of this World; but rather part from

from Life it self. Enjoy a tender Conscience: A seared one, like *Callous* Flesh, is insensible of that which toucheth it; to this, Custom creates a proneness to sin, and takes away the sense of it, 1 *Tim.* 4. 2. *Tit.* 1. 15.

2. APPROVE thy self in every Action to God, fixing thy self ever in his presence, who beholdeth afar off all thou thinkest or acteſt, 1 *Pet.* 3. 12. And valie not whoever is disgusted, if God approveth thee: Walk not according to the Wisdom of the Flesh, but by the Rule of Gods Grace, which shall at last be thy rejoicing, 2 *Cor.* 1. 12. Resign not thy self to Sins Dominion; which is impossible, except thou wholly deliverst up thy self, by consenting to thine own Captivity; as the Ear-bored Servants, who professed love to their Masters; and so would not be Manumissed and freed from them, *Exod.* 21. 5, 6. Detest Sin and it shall not prejudice thee: No sin is so pernicious as that which is most facetious; but especially beware of presumptuous sins, lest they get the Dominion over thee, *Psal.* 19. 13. *Numb.* 15. 30, 31. *Deut.* 17. 12.

3. CONTEMPLATE on God's Justice and Mercy together; let them be inseparable in thy Thoughts. For if thou inspecteſt into his Justice only, thou art liable to Despair upon the sight of thy sins: And if thou viewest his Mercy only, thou wilt with facility presume, when thou beholdest that transcendent Immensity, which is ever ready upon unfeigned Repentance to pardon Sinners: The Sailers of Old, upon the Yards of their Ships, conjectured the *Ignis lambens* for a good or a bad fatality; if they beheld but one flame, they denominated it an unlucky *Helena*; but if two, they accepted it for *Castor* and *Pollux*, Good Prognosticks of fair and prosperous Weather: Even so it is in Mercy and Justice, the Consideration of them singly, may prove pernicious, but both linked together may compleat thy Happiness. 4.

4. LABOUR for true Faith in *Christ*, who *is the Propitiation for our sins*, 1 John 2. 2. Whose *Blood cleanseth us from all sin*; 1 John 1. 7. And *holding Faith and a good Conscience*, That we may avoid being Shipwrack'd, 1 *Tim.* 1. 19. 1 *Tim.* 3. 9. There was no cure for a wounded *Israelite* against the venome of Fiery Serpents, but to look up to the Brazen Serpent, which Prefigured *Christ* apprehensible by Faith; the only Medicament for Sin-wounded Consciences: Permit but this very sense and apprehension of God's Wrath which now appaleth thee, to induce thee the more arduously to detest all Sin; and thou shalt thereby be ascertain'd, that God hath wounded thee, only to heal thee.

5. REMEMBER that what the Law avers, it declares only to them who are under the Law, not under Grace, *Rom.* 3. 19. They are under the Law who plead Not guilty, and insist upon their Justification by works of the Law: We are under Grace, who perceiving our Sin and Misery by the Law, fly wholly to him for Mercy, who freely justifieth the Sinner, *Rom.* 3. 24. The Imprecations and Menaces of the Law are not to break the bruised Reed, nor quench the Smoaking Flax, but to depress the heart that is elevated with an opinion of self merit, who safely go on to undo themselves after a presumptuous manner.

6. LET thy Repentance be speedy, that Sin take no root in thy heart. Neither let thy Wound putrifie before thou apply the Remedy: But ascend with all diligence to the Throne of Grace to implore Mercy, before Wrath is gone out against thee: Rely on this Second Table, Repentance, who hast lost the first, of Innocency: Condemn thy self, and *Christ* will Justifie thee: He only expects thy voice, to give thee audience: When thou comest with thy Accusation and confessest thou hast sinned, then Christ he readily receiveth

the Humble Penitent, and Proclaims thy Sins are forgiven thee. Observe how quickly the Pardon followed *David's* Confession; no sooner had he acknowledged, *I have sinned against the Lord*, but Omnipotency declares by the Prophet, *The Lord also hath put away thy Sin*, 2 Sam. 12. 13. St. *Peter* quickly Repented, and as quickly found Mercy: *Esau* stayed too long, and so found no place for Repentance, though, *He sought it carefully with Tears*; Heb. 12. 17. If the Granado fired, be suddenly retorted, it proves prejudicial to the Assailant: Such are the product of *Satan's* Fire-Works, if thou cast out his Temptations, and heartily repent thee, where any of his Darts pierce thee.

7. GIVE not thy self up to pensive Dedolency, mundane Sorrow, and fruitless Solitariness; that will but animate the bitterness of Spirit: Think not too much of thy Afflictions, but dulcifie them with remembrance of God's Mercy towards thee: Assume not to thy self a Worldly Sorrow that is unto death, 1 *Cor.* 7. 10. But comfort up thy self in God, as *David* did, *Psal.* 43. 5. *Why art thou so sad, O my Soul, and why art thou so disquieted within me? Trust in God, for I shall yet praise him.* And *Solomon* tells ye, *A merry heart doth good, like a Medicine, but a broken Spirit drieth the Bones*, Prov. 17. 22. And again, *a merry heart maketh a Cheerful Countenance, but by the Sorrow of the heart the Spirit is broken*, Prov. 15. 13.

8. BE very attentive to God's Word: For he is the God of all Consolation, and the Word is his Mind and Revealed Will for the benefit of our Salvation: It is a full Magazine, and there is no Affliction incident to frail Mortality, but may there meet with a proper Antidote: There thou shalt find Rules to guide thee, and preserve thee from sin: There thou shalt have a prospect of the Divine Mercy of God in *Christ Jesus* to wash away the guilt

guilt of all thy Tranſgreſſions: But then appear not only to be a hearer, but a doer of the Word, and Treaſure up thoſe Gracious Promiſes in thy heart; ſo ſhalt thou in due ſeaſon feel the Operation of the Holy Spirit diſtilling the former, and the Latter-Rain upon the ſeed, whereby it may take root and be fruitful.

9. LASTLY, Add Zealous and Frequent Prayer, as God's Servants have practiſed in all their diſtreſſes, *Pſal.* 6. 9. And be aſcertain'd that he will not leave thee Comfortleſs, but will at length appear with great aſſurance of thy Salvation, and will infinitely recompence thy Patience in ſuffering and perſeverance in invocating for pardon. *Satan* is never more baffled and infatuated in his own Stratagems, than when he gains a Licenſe to wound the hearts of thoſe who are precious in the ſight of the Almighty: For, as *Romanus* the Martyr told the Tormentor, *Look how many Wounds thou giveſt, ſo many Mouths thou ſetteſt open, to cry to God for help*; and indeed theſe Jewels cannot arrive to their Glorious Luſtre, without being Ground hard by Affliction.

The Prayer.

O *MOST Gracious and Merciful Lord God, rebuke me not in thine Anger, neither chaſten me in thy hot Diſpleaſure: My Soul is ſore vexed, but Lord, how long wilt thou puniſh me? Have Mercy upon me, for I am weak: Lord heal my Soul and deliver it, for I have ſinned againſt thee; O ſave me for thy never failing Mercies ſake: I am weary of my continual Groaning, mine Eyes are conſumed with my grief of Tears: But Lord, hear thou my Supplication, and receive my Prayer.*

2. O *Lord, I am ſorely afflicted, but quicken me in thy Righteouſneſs according to thy word: In thy loving kindneſs, and multitude of thy tender Mercies, blot out*

my

my transgressions; wash, O wash me, and purge me throughly from my sins, and cleanse me from all my iniquities, the magnitude and number being of that Extent, that my guilt flyeth in my Face, and I am afraid of thy Blessed Presence. I acknowledge my self unworthy to look up to Heaven, to appear before thee with a Petition of Mercy, who have so incessantly provoked thy Justice: The filthy Leprosie of my sins, stink and are corrupt, that they stop my own mouth; but my heart readily answereth, that I am of all men, most unworthy of this thy Condescention, in inclining thy Gracious Ear unto so wretched a Creature as I am.

3. *THESE Terrors of Conscience wherewith thou hast now afflicted my Soul, are thy just Judgments: The fears of Hell, and eternal Condemnation, wherewith thou hast wounded me, are incomparably less than my sins have deserved: But, Lord, remember them not, who canst not forget the sufferings of thy blessed Son Jesus for them all. Lord, I am not able to answer thee one word of a thousand, nor can thy Justice require that of me, for which my Saviour and Redeemer hath satisfied: Therefore I renounce my self, that I may be found in a bleeding Jesus, not having on my own Righteousness, according to the Condemning Letter of the Law, but that I may be Clothed in his Righteousness, who hath long since Cancelled the Hand-writing of Ordinances that were against me, and hath payed the debt for me.*

4. *O Lord, for His sake I humbly implore thee, to convert this Judgment I now labour under, into Mercy: Let it operate in my Soul a true detestation of all Sin; a stedfast purpose to forsake all my evil ways; a comfortable experience of thy Mercy, pronouncing Pardon to my afflicted Conscience, by the infallible Evidence of thy Holy Spirit, and assurance of Peace with thee: O make me to hear of Joy and Gladness, that the Bones which thou hast broken may rejoyce. Cast me not away from thy presence, neither take thy Holy Spirit, the Comforter, from me; but restore me to the joy of thy Salvation, and uphold and establish me with thy free Spirit.* 5.

5. *O thou who deſpiſeſt not a broken and contrite heart, pour the Oyl of thy Mercy, and heal my wounded Spirit: Then will I teach Tranſgreſſors thy way, that they may fear thee, and melt at the ſight of thy Judgments; then ſhall Sinners be Converted unto thee, who art the Fountain of all Mercy and Conſolation: Lord hear me, and incline thine Ear, in this day of my Calamity: Lord Conſider, and perform thine own promiſe made through thy beloved Son Jeſus Chriſt the Righteous, to whom with thee, O Heavenly Father, and the Holy Spirit, be all Honour and Glory, in Heaven and Earth, from this time forth and for ever more,* Amen.

CHAP. XXXIII.

The Senſe of Spiritual Wants.

THE next thing which wounds and afflicts the Conſcience, is Senſe of defects, and Spiritual Wants: As want of Faith, Hope and Aſſurance of Salvation; Want of Sanctification, Purity of Heart, the Spirit of Prayer, and Hearing, and want of ability to perform other Holy Duties. In theſe the Spirit is ſtupified, and overcaſt even in the beſt of Chriſtians for a time: The Religious Perſon ſometimes is ſenſible of a dulneſs, and want of Fervency in Prayer, and of a comfortable aſſurance, that God heareth or regardeth it, becauſe he doth not preſenty anſwer, or not grant our Petitions. Sometimes they feel a Deviation of the Mind, and diſcompoſure of thoughts, in attention, and unbelief in hearing and reading the Word: Sometimes want of Patience, want of Love to God, and Charity to Men: In ſhort, ſuch a general debility, or diſtemper of the Internal Man, that he readily concludes with St. *Paul, That in his Fleſh dwelleth no good thing,* Rom. 7. 18. Theſe are great Maladies of the Soul

Soul, and Wounds of the Spirit; but it inferreth a good Prognostick of a bad Cause: Where these are and the Sinner is insensible, they are desperate Symptomes.

2. IN this Case let us consider, that the very same measure of Grace, which to the present sense of a Regenerate Man, seemeth incompetent, may yet be a sufficient measure to save him: And when he Invocates the Divine Assistance, he is most strong, though in his own sense he is weak and deficient: For in St. *Paul's* distress the Lord thus answered his Petition, *My Grace is sufficient for thee*, 2 Cor. 12. 8. It saith not it shall be, but it is sufficient, meaning the present measure of Grace he had in his Possession, when he looked upon himself as a weak Vessel.

3. THE most Pious, their measure of Assurance is such, as they are not only enjoyned to give diligence to make their Calling and Election sure, that so an entrance may be administred to them abundantly into the Everlasting Kingdom, but they are in duty bound also to *Work out their own Salvation with fear and trembling*, Phil. 2. 12. All Incredulity inferreth not a Reprobate sense: There is Incredulity in the very Elect before, and a perplexing Remnant after their Calling; yea, even in their best Estate here; else why did the Holy Apostles pray, *Lord increase our Faith*, Luke 17. 5. And why did our Saviour *upbraid them with unbelief*, Mark 16. 14.

4. AND Saving Faith differeth in degrees: So that there is a stronger and a weaker Faith, yet both true and justifying: So do all other Graces, one hath a greater and more Excellent measure of the Spirit of Prayer than another: One hath a more discerning and attentive Spirit of Hearing than another, and yet in either instance, the minor may be true and sufficient: For *to every Man is given according*

to the measure of Christ, Ephes. 4. 7. One hath ten Talents, and another but two: Nay, even in one and the same Person's Faith, there is sometimes a grander, and sometimes a diminutive measure of Confidence and Assurance: And so we must judge of other Gifts; sometimes there is more fervency in Prayer, and other times less. The Sun doth not display his Radiant Beams on us always alike, neither doth the light of Gods Grace illuminate us after one manner.

5. A true saving Faith may be very impotent, and the Believer may be insensible for some space, but yet the Gates of Hell shall never prevail against it, as may appear in St. *Peter*'s Example. There are doubtings and failings in the best on Earth, by Reason we are but here partly Spiritual: We are not yet arrived to perfection: Faith here must receive continual encreases, and be subject to Tryals. And the like does ensue to all other Vertues and Graces: That true Faith, never shall finally fall away, or utterly fail, though it be subject to Intension and Remission; because *Christ* interceeded for us, as he said to St. *Peter*, behold, *Satan hath desired that he may sift you as wheat, but I have prayd for thee, that thy Faith fail not*, Luke 22. 31, 32. Because his Grace by which we are called, and stand, is immutable in the Counsel and Decree of Heaven, and are Sealed up by the Holy Spirit of Promise, 2 *Cor.* 1. 22. And the like we are to judge of all the Fruits of Sanctification, which being the Donations and Graces of God, are such as he repenteth not of, neither finally withdraweth, *Rom.* 11. 29.

6. THOU hast indeed a true sense of thy Spiritual wants, and mournest at thy Corruptions of Heart, which on every occasion produce sinful Acts against thy Maker; if this be a heavy burden unto thee, receive this Comfort, that thy sin is excluded its proper place, and become a

Stranger

Stranger unto thee: For nothing in its own proper station is so ponderous. The danger is want of Sense, and taking pleasure in Unrighteousness: If a wounded Person is insensible, he is either dead, or in some dangerous Extacy: No part hath sense but the Living; though it were for the present more comfortable to be whole, yet sense of smart in thy wounds inferreth Life; and indeed in Gods Medicaments, who makes all things operate for the best to them that love him, 'tis a better State, (in respect of the quiet Fruits of Righteousness, accruing to them that are thereby Exercised, and the Ulcerous Corruptions of our Souls, often necessitating our wounding that we may be healed) than the secure prosperity of Sinners; for it is good and beneficial at the last for the just that they have been afflicted, *Psal.* 119. 67.

7. WHEN thou hearest, or readest the Scriptures, art thou sensible of the want of Faith, Assurance, Sanctification, and the Spirit and Fervency of Prayer? If so, be comforted: For as the Solar Eclipse, and Descension of Light towards us, can be discerned by no Lustre, but its own; so neither can the want of Grace be possibly discerned by any thing but Grace. Hast thou a hearty desire to have these wants of Grace supplyed? Then that very holy Ambition is Grace it self; without which thou couldst not desire it: Our blessed Lord in his Sermon on the Mount, *Math.* 5. 6. pronounces, *Blessed are they who do hunger and thirst after Righteousness; for they shall be filled*: God will never desert that Soul which desireth him, and his saving health: None can hunger but the Living; and none hungers for Grace, but he that subsisteth by it: But then thy desire of that Seed must be ardent, not languid, such as cannot rest unsatisfied with any thing else in the World.

8. THERE may be an Enervate, and Oblique

lique appetite of Salvation in *Balaam*, for fear of Damnation; but he more loved the Wages of Unrighteousness: The happiest thirsts for the Waters of Life, and afflicteth the Soul till it be obtained; and enjoys no rest, or peace without it: So that indeed this very State which so much afflicteth thee is the most secure and happy; and thou shalt once know, that which one said in the happy Event of his unhappy Shipwrack, *We had perished, if we had not thus perished.* And when thou hast received the Spirit of God in such a measure as thereby to discern the things that are freely given thee of God; then thou shalt find, That *Blessed is the Man whom the Lord chasteneth and teacheth in his Law, that he may give him rest from his days of adversity*, Psal. 94. 12, 13.

9. MAKE that inquest with thy Soul, whether ever thou wert possest of that, which thou art now sensible thou wantest? If so, be assured it shall revive again, and finally overcome; *For whatsoever is born of God overcometh the World; and this is the Victory that overcometh the World, even our Faith*, 1 John 5. 4. And this sense and sorrow is a signal of the recovery of the health of thy most precious part, thy Soul; as the seven times Neezing of the *Shunamite*'s Child presaged his reviving, 2 *Kings* 4. 35. If thou never yet enjoyd'st the Grace which thou now beginnest to be sensible of, it now evidently is apparent thou shalt acquire it; for this internal perplexity, is but as the motion of the Waters of *Bethesda*, a certain Prognostick of a healing Power descending on thee.

10. NEXT ask thy self, according to that saying of the Prophet, *Jer.* 2. 17. *Hast thou not procured this unto thy self?* Even this which thou now complainest of? Hast thou not neglected the appointed means? If want of Faith perplex thee; hast thou not negligently heard the Gospel? Hast thou laid it up in a Solicitous Heart? Hast thou valued it,

and

and begged it fervently and frequently of God above all things in the World? Thou art querulous for want of the Spirit of Prayer; Hast thou not neglected this Duty formerly; and dost thou now duly prepare thy self for that holy Office? Dost thou use that vigilancy which *Christ* enjoyn'd, of *Watch and Pray*; by recalling thy profane and wandring Thoughts from their Extravagancies, and all attention of Spirit, fixing them on the Holy *Jesus*? Thou art sensible thy Heart, Tongue, nor Actions are not Sanctimonious: Appeal to thy own Conscience, and then tell me, if thou hast not heretofore us'd all Arts, and sollicited all things to appear in the throng, to drown the loud checks of that voice within thee, and hast looked upon it as thy utter Enemy? Now if thou wouldst cease the Effect, remove the Occasion; duly observe God's holy Ordinances, and he will infallibly perform his Promises.

11. ENQUIRE whether thou dost not persevere in some habitual sin? It is a great folly to cry out of the Heat, and still cast oyl on the Fire: If it be an *Achan*'s Wedge hidden, search for the Cursed thing, *Josh.* 7. 25, 26. and the Plague in thine own heart, 1 *Kings* 8. 38. And by removing the Impediment and Obstruction, thou shalt be Comforted: If it be a sleeping *Jonah*, cast him over-board: And as *Eliphaz* said to *Job*, *If thou return to the Almighty, thou shalt be built up, thou shalt put iniquity far from thy Tabernacles: The Almighty shall be thy defence; then shalt thou have delight in the Almighty, and shalt lift up thy face unto God: Thou shalt make thy Prayer unto him, and he shall hear thee,* Job 22. 23. &c.

12. TO reduce what has been said into practice, follow these Rules; Give an audit to God's Word preparedly, that is, renew thy Repentance, and Invocate the Father of Lights to Illuminate thee,

thee, that thou mayſt be a Reverend and an Attentive Auditor: Faith comes by Hearing; ſo doth Sanctification, God's Spirit operating upon his own Ordinance to make it Active: The occaſion why ſo many hear, ſo often; and ſo few ſo ſeldom practiſe and receive true Comfort by it, is for want of a due preparation; reſembling them that ſow among Thorns: Let Faith and all Chriſtian Graces be valuable to thee for his ſake who is the Author of all our Happineſs. How few ſet a right Eſtimate on Heavenly things till it be too late? Mundane Vanities, are Rated high, and often purchaſed at a dear Rate; but where are thoſe that riſe Early, reſt Late, Eat the Bread of Carefulneſs, venture Sea, and Land to obtain the holy City, even the New *Jeruſalem*? Be eager in the purſuit of theſe things thou ſtandſt in need of, and the Almighty will not with-hold them from thee.

13. OUR Saviour affirms to us, *John* 7.38, 39. *He that believeth in me, out of his Belly ſhall flow Rivers of Living Waters*: That is, fluency of Graces proceeding from the Holy Ghoſt. If thou wilt labour, and endeavour to attain unto this Faith, chaſe away all Obſtructions that do oppoſe thee: For a Reſolution to perſevere in any known Sin, and True Faith, are inconſiſtent. An obdurate Heart is like the great ſtone on the mouth of the Well at *Padan-Aram*, which kept Men back from the Waters of Refreſhment: Theſe Impediments, I ſay, muſt firſt be removed; for ſin in the Affections, is like a venomous Toad in the Mouth of the Fountain, obſtructing the Waters of Life.

14. CONSIDER the Operation of the Almighty in thee, and compare thy misfortunes with others: If thou art not heard by the Great Being, perhaps thy Supplication is not conſonant to his Will: For his deſign is to ſave thee, and infallibly to bleſs thee; and if he performs that by a means ſuitable

sinable to Omnipotency, wilt thou be impatient, with *Naaman*, if thou art not healed according to thy way which thou propoſeſt? Is not it enough that he will effect that which is propereſt and beſt for thee, and canſt thou pretend to outvie his Wiſdom? Perhaps he thinks it requiſite to try thy perſeverance and patience, whereof I confeſs, I know no ſeverer object, than an opinion of his not hearing our Prayers. It was no ſmall tryal, when *David* cryed out, *My God, my God, why haſt thou forſaken me? Why art thou ſo far from helping me, and from the Words of my Roaring?* Pſal. 22. 1. But the Acclamation on the Croſs, carryed a louder ſound, *Mat.* 27. 46. *Moſes* was denied entrance into *Canaan*, but was received into Heaven: The Cup did not paſs away from *Chriſt*, but God's Will was perform'd in the operation of Man's Redemption; and ſo, *he was heard*, Heb. 5. 7.

15. DOTH thy Faith endure many ſharp encounters of the Tempter? Then obſerve the Almighty by this means doth more confirm it. Is not every Temptation as the ſhaking of Trees, which looſing the ground, Engrafts them the deeper? Thou art ſenſible of thy great defects in Sanctity, and of many dubious conflicts between the Fleſh and the Spirit, provoking thy Soul to cry with *Rebecca*, when perplex'd with her wreſtling Twins, *Why am I thus?* Gen. 25. 22. Deſpond not, but conſider the work of him, with whom we have to do! Thus he chaſeth thee often to fly to him, and to Conſult his Oracles: Thus he exerciſeth thee to humility, without which the moſt Excellent Graces could not ſave thee. He that Prayed for St. *Peter's* falling, could have prevented him from falling into that Sin: But in ſo doing he kept him from preſumption, and fitted him to confirm his Brethren.

16. IN all Humility beg Holineſs of God, who hath expreſly ſaid, *ask and ye ſhall have*: And to conſider

consider that God is perfect Holiness, is a vehement Motive conducing to it; and certainly he cannot chuse but love his own Image in us, and freely give us that which he loveth: It pleased the Author of our Being, that *Solomon*, before Riches, Revenge, and Life it self, should petition him for Wisdom; upon which, he did not only grant his request, but additionally gave him Riches and Honour: And undoubtedly it doth so much please God, that any of his Servants doth in the sense of their wants, before all things give Grace the Preferrence; and they that in the sincerity of their heart Petition to him for Sanctity of Life, he will not deny them, but will insert to their grant, more than we are able to ask or think of.

The Prayer.

O Almighty God, Infinite in Mercy, and perfect Verity, who delightest not in the destruction of Wretched Creatures, nor despisest the Groans of a Troubled Spirit; Lord, I am poor and afflicted, and do in bitterness of Soul acknowledge my vileness and vacancy of Grace, the Corruption of my sinful nature, the misery which I have procured my self by my wilful disobedience to thy Holy Laws, and my Impotency to any thing that is good: Lord, I am as that Wretched Traveller, wounded and cast down; only sensible of my Wounds, but utterly unable to move, or help my self: The Priest and Levite pass by and afford me no relief; neither is it in the power of the Creature to assist me: Nay, even thy just and holy Law, which wholsomely instructs, Do this and live, is so far from aiding me, or administring Comfort, that my sins make it appear to me a killing Letter; or at best resembling the Prophets Staff, sent before by the Ministry of thy Servant, not able to give Life, but a Prospect of my Sins, and rendring me guilty, before thy dreadful Tribunal, and at the Bar of my terrified Conscience.

2. *BUT*

2. *BUT, O Lord, let the good* Samaritan, *the Prophet himself,* Christ Jesus, *thy dear Son, and my alone Saviour, inspire me with his Holy Spirit; for he only can bind up my wounded Soul and heal it: Thou hast wounded me by an heavy apprehension of thy Justice; O now heal me by the assurance of thy Mercy: Strengthen my Faith in* Christ, *who freely justifieth Sinners: And as thou hast in thine Eternal Love, given him to Death for my Redemption, so give me an infallible assurance that he is my Saviour and Deliverer: That according to thine own Gracious Promise in him, I may live with thee.*

3. *AND O thou, who art the Saviour of all the World, who sentest the Holy Ghost the Comforter of all thy Servants, to thy Afflicted Disciples to strengthen them, send him to my Enervated and Wretched Soul: It is neither of him that Willeth, nor of him that Runneth, but of thine own Infinite Goodness, shewing Mercy: Thy Omnipotence is effectual in the Operation of thy good Will and Pleasure. O, be Graciously pleased to Sanctifie my Corrupted will and affections: And as thou hast freely given me a will and a hearts desire to serve and please thee, that I might be saved; so perfect thine own work in me, and establish what thou hast begun: Give me, O Lord, true Holiness, and repair thine own Image in me, that thou mayst own me for thine; and then manifest thine own work in me, and unto me.*

4. *LET not the good Spirit which has possession of me, remain any longer in obscurity; but blessed Lord, manifest thy self unto my Soul: And let the Illumination of thy Spirit break out in full assurance of Faith, that I may no more doubt of thy Mercies: Grant me an entire Victory over Sin and Despair, by the apparent presence of the Comforter: My afflicted Soul, O Lord, knoweth no Sanctuary to flie unto, but thy infinite mercy: Unto thee, alone it Gaspeth as a thirsty Land; O shower down such a plentiful Dew of thy Grace, which may refresh my wearied Spirit, and fill me with th*

Fruits of Righteousness, which may evidently appear in my Life and Conversation, to thy Glory, and the assurance of my Election, Vocation, Sanctification, Perseverance and Salvation in thy beloved Son, and my alone Saviour, to whom with thee and the Holy Spirit, Three Persons, one Immortal, Incomprehensible, Omnipotent, only Wise God, be rendred all Honour and Glory, in Heaven and Earth, now and to all Eternity. Amen.

CHAP. XXXIV.

Fear of Temptations.

NEXT We are to Consider the Conscience afflicted with Fear of Temptations, and a defection through them, enclining it to a despair of Grace sufficient to resist them; by this means the Soul is immerst with *heavines, through manifold Temptations*, 1 Pet. 1. 6. In which case it is necessary to consider, That first, A Temptation is a Tryal, or taking an Experiment of something or other: The Devil who cannot compel, tryeth men whether he can allure them to Sin; and this is apprehensively Temptation.

2. THERE is a Temptation of Tryal, which you see, *Acts* 20. 19. 1 *Cor.* 10. 13. *Rev.* 3. 20. and St. *James* saith, *My Brethren, count it all joy when ye fall into divers Temptations:* And *Blessed is the man that endureth Temptation.* For when he is tryed, he shall receive the Crown of Life, which the Lord hath promised to them that Love him. St. *James* 1. 2, 12. God is said to tempt no man, (that is, to Evil: Evidently implying, as there is no Sin in him, so neither is there any occasioned by him) yet tried *Abraham* (to manifest him openly to others and himself: For no man knoweth himself, which is untried) which denominates tempting, or proving

proving: As you will find in *Exod.* 15. 25. and *Ch.* 16. 4. *Deut.* 8. 16. and *Chap.* 13. 3. *Pſal.* 26. 2. 1 *Pet.* 1. 7. And there is a Temptation of ſeducement, which is a Solicitation to defection and falling from God, by ſinning, and committing evil, 1 *Tim.* 6. 9. 1 *Theſſ.* 3. 5. So that God tempteth, that he may Diſcipline us, but the Devil that he may deſtroy us.

3. SOME Temptations ſpring from the Corruption and Sin Inherent in the Fleſh, St. *James* 1. 14. *Every man is tempted when he is drawn away of his own Luſts*; ſuch as are mentioned, *Gal.* 5. 19, 20. Some are ſuggeſted by the Tempter, who being a Spirit hath power to inſinuate and convey his impious notions into our minds: Suggeſtion between Spirits, are as Contiguity and touching of Bodies; for whereas he cannot diſcover the unuttered ſecrets of the heart, (it being the Almighties peculiar Prerogative) but he obſerves mens natural inclinations and habits, by their Words and Actions, and ſo prepares Baits accordingly; thus he fiſhes in theſe depths, till he perceives his Suggeſtions are ſwallowed, and the Sinner taken: And by this means he preſenteth ſuch Thoughts, as he conjectureth will take, by that which is obvious to the Senſes of men: As he fitted an opportunity of Treaſon to impious *Judas*, by the malice of the high Prieſts: Of Luſt to *Amnon*; of venturing on the curſed thing to *Achan*; of the Revenge to *Cain*; of Idolatry to *Ahaz*, by the Altar of *Damaſcus*, 2 *Kin.* 16. 10. *&c.*

4. OF Temptations, there are four degrees, by which it ariſeth to full Maturity: Firſt, Suggeſtion. Secondly, Delight therein. Thirdly, Conſenting. Fourthly, Acting the ſame: As St. *James* tells ye, *Chap.* 1. 14, 15. *Man is tempted when he is drawn away of his own Luſts, and enticed; then when Luſt hath conceived, it bringeth forth Sin, and Sin when it is finiſhed, bringeth forth death.* The firſt of theſe

(a bare Suggestion) is not our Sin, if there be no delight, or consenting to it: For *Christ* was tempted, *Mat.* 4. 1. Luke 4. 2. *in all points as we are, yet without sin*, Heb. 4. 15. The Sin is Satans, when ever he Suggesteth evil: The Second (as the Third and Fourth) is Sin in its degree; for every delight in evil, declares a Mans inclination to be such: A declining from Good, and a proneness to consent and act evil.

5. A tryal of Temptation to the Just, is but as Fire to Gold; it purifieth, and createth a valuation in God's Esteem; as the *Psalmist* tells ye, *Psal* 116. 15. *Precious in the sight of the Lord is the death of his Saints*; and the Apostle informs ye, 1 *Pet.* 1. 7. *That the tryal of your Faith being much more precious than of Gold which perisheth, though it be tryed with Fire, might be found unto praise*, &c. And that mirrot of Patience is Comforted, *Job* 23. 10. *When he hath tryed me I shall come forth as Gold.* Temptation therefore burneth out the dross, and is as a Winnowing Wind; For Satan by a Temptation winnowed St. *Peter*: Now Consider with thy self, can the Refiner of Gold take that Care, that he will not lose it in the Furnace? Can the Husbandman, so opportune the Wind, that he will not lose the Corn, but cleanse it from the Chaff? And canst thou think that the Almighty will suffer thee to be lost, by permitting thee to Temptations? No, assure thy self he cannot err: He measureth all, *Is Faithful, and will not suffer thee to be tempted above what thou art able*, 1 Cor. 10. 13. He *knoweth how to deliver his out of Temptations*, 2 Pet. 2. 9. Therefore God commands us *not to fear any of these things, which they should suffer, whom Satan should cast into Prison*, Rev. 2. 10.

6. THERE can be no Conquest gained without an Enemy, nor no Crown without a Conflict: No Faith without Troubles, nor no Combate with-

out ſome Adverſary: When the Almighty puts thee to Tryals, he ſtedfaſtly beholds how thou entertaineſt the Enemy, and as thou ſtandeſt the Shock, he ſupplieth thee with freſh aids, as neceſſity requireth, and in the mean time prepareth the Crown: Many by a long and ſecure peace grow Impotent; and for want of Experience unable to reſiſt an enemy when he invadeth, perhaps their own Pride (born out of ſelf-ignorance) overcometh them; or fulneſs may debauch them; whereas Exerciſe makes them Vigorous, and Temptations humble: *Leſt I ſhould be Exalted above meaſure,* ſaith Saint *Paul, There was given to me a Thorn in the Fleſh, the Meſſengers of Satan to buffet me,* 2 Cor. 12. 7. And indeed Conſcience of a Sin, and fear of puniſhment, makes the Regenerate more Religious; and is much the firmer Faith, which Repentance ſtoreth up, *That ye Sorrowed after a Godly ſort, what Carefulneſs it wrought in you,* 2 Cor. 7. 11.

7. THE Spiritual *Pharoah* moſt eagerly purſueth thoſe who are departing out of his Kingdom: He paſſeth by his own, as Captives: And chaſeth thoſe in whom he perceiveth *Chriſt* liveth: When he muſt be caſt out, then he teareth moſt furiouſly, *Luke* 9. 42. So that his rage againſt thee is no Argument of Deſpair, but rather of great Affiance, that Satan himſelf, finds thou art none of his Diſciple; were he ſecure of thee, he would let thee go unmoleſted to deſtruction, and never diſquiet thee, leſt any agitation ſhould bring thee to Repentance, and him to loſs: This Leſſon our Saviour taught, *When a ſtrong Man armed keepeth his Palace, his Goods are in peace,* Luke 11. 21.

8. CONSIDER well that the beſt have been, and the beſt that live are tempted: The *Jebuſites* were left in *Jeruſalem,* for an Exerciſe of Vertue, 2 *Sam.* 5. 6. The Apoſtle wrapt *up into the third Heaven,* was buffetted by *Satans* Meſſengers, 2 *Cor.* 12. 2,

12. EVERY day dedicate thy firſt and laſt 2, 7. Once for all, *Chriſt* in whom was no ſin, was tempted, *Heb.* 4. 15. That thou are tempted, is no inference of Deſpair: It ſeems a Paradox, how Heaven and Earth are here ſo annexed; we being partly Spirit, and partly Fleſh; that we cannot appear as we would, *Gal.* 5. 17. We find an irkſome Law in our ſelves, oppoſing us: Our Reparation is ſomething, and Supernatural, but ſo ſhort of that which ſhall be, that our ſelves (like the *Iſraelites* in *Ezra*'s time) ſound a diſcordious Concord of ſharps and flats, joy and ſorrow, *Ezra* 3. 13. We muſt expect perfection in Heaven, for our preſent freedom from ſin, is rather a deſire to be free, than our being ſo.

9. NEXT let us conſider that God's Grace (who at his pleaſure chaineth up the Tempter) is ſufficient for thee, *Rev.* 20. 1. 2 *Cor.* 12. 9. He reſtraineth him ſo much, that he cannot be a lying Spirit in the Mouths of *Ahab*'s Prophets, untill he have leave (to tempt him out to his deſtruction) from him who juſtly permitteth to ſtrong Deluſions, that they ſhould periſh in believing Lies, who receive not the love of the Truth, that they might be ſaved: Omnipotence knows beſt how far he will ſuffer thee to be tempted, and accordingly meaſureth out a ſufficiency of Grace to all the Regenerate: Why he ſuffered *David* ſo dangerouſly to fall, or St. *Peter*, and St. *Paul* is dubious, except to humble them, and leave us motives to Repentance; and as for his Judgments be aſſured they are ever juſt.

10. WHEN thou art under any Temptation examine thy ſelf whether thou delighteſt in it? If thou takeſt no pleaſure in it, nor conſenteſt to it, but rather ſtartleſt at it, as a thing which thy Soul deteſts, and abhorrs, it ſhall not prejudice thee: Now conſider whether the Temptation which commonly aſſaulteth thee is ſuch as probably ariſeth from the Corruption of thine own heart, which is uſually inferred

inferred by the Thoughts Parley from one thing to another, by direct or natural *mediums*: But if it be a Temptation of *Satan*'s cast into thy Soul, it is vulgarly abrupt, and such as thou didst not think of, Incongruous, Sudden, Unnatural, and such as thou trembleſt at, as Blaſphemous, Sanguine, or Deſperate: Though in ſome Temptations he takes the opportunity of deluding our ſight and hearing, joyning himſelf with our natural inclination to ſin: And theſe are his Meſſengers the Apoſtle mentions, 1 *Cor.* 12. 21, 22. *Gal.* 5. 20. Who are like Traytors Corrupted by ſome Foreign State, againſt their native Country: Now if a Temptation ariſe of Corrupted nature, the Remedy muſt be the depreſſion of carnal Reaſon and Affections: For if it be *Satan*'s Inſtigations, the very diſcovery will infer a Deteſtatino whereby thou mayeſt gain the Conqueſt; for if we yield not to his allurements, he is utterly vanquiſhed.

11. WHEN any motion excites thee, either Internally, by Suggeſtion, or Externally by perſuaſions of Men, obſerve the Apoſtles Rule, 1 *Joh.* 4. 1. *Believe not every Spirit, but try the Spirits, whether they are of God: becauſe many falſe Prophets are gone out into the World*; and by this thou art proved, whether thou loveſt the Lord thy God with all thy Heart: And St. *Paul* tells ye *there muſt be alſo Hereſies among you*, 1 Cor. 11. 19. Therefore Examine whether they bring any Propoſitions againſt Faith, the ſubſtance of the Goſpel, Sanctimony commanded in God's Law, Peace, Order, Charity, and Unity: To this end, that if we diſcern any thing in Mens perſwaſions or any internal Suggeſtions, contrary to our great Law-Giver, we may conclude them Carnal, Earthly, Senſual and Deviliſh, and ſo uſe our utmoſt endeavour to reſiſt them, which may be perform'd by the practice of theſe Rules following.

12. EVERY

Thoughts to the Almighty in Sincere and Fervent Prayer, to preſerve thee from Temptations, and to guide all thy Thoughts, Words and Actions, ſo that waking thou mayſt walk ſincerely in his preſence, and ſleeping reſt aſſuredly in his Protection: Prepare and fortifie thy ſelf againſt theſe encounters of Temptations with *the whole Armour of God*, Eph. 6. 12. Thou muſt expect Tryals, for thy Adverſaries are Formidable, ſuch as Fleſh and Blood, Principalities and Spiritual Wickedneſſes: It is a Conflict the more terrible, by being Abſtruſe, and with an inviſible, puiſſant, indefatigable, and reſtleſs Antagoniſt, with whom thou canſt not Truce ſafely: Therefore contrive before-hand, like the Wiſe Maſter-Builder, to fix the Baſis upon a Rock; againſt which no Winds, Storms, or Floods can prevail, *Mat.* 7. 24, 25.

13. THE Mariner doth not deſign his Ship only for a Calm, but alſo againſt furious Storms and rough Seas: Prepare thy ſelf with *the Anchor of the Soul*, Heb. 6. 19. *Hope* to lay hold on *Chriſt*, who therefore ſuffered, and was tempted, that he might deliver thee from, and in Temptations: Next, Fraught thy ſelf with Patience, and all things neceſſary for Tryals, which thou muſt in reaſon expect, before thou canſt arrive at thy deſired Haven: It were great Incogitancy to think that *Satan*, who could not abſtain from tempting the Lord *Jeſus*, in whom was found no ſin, will ever give thee a Ceſſation from Temptations, in whom he conceives ſome hopes of prevailing; for he will endeavour to perplex thee, though he cannot attain to vanquiſh thee.

14. BE vigilant, leſt ye enter into Temptation: *Becauſe your Adverſary the Devil, as a roaring Lyon, walketh about, ſeeking whom he may devour*, 1 Pet. 5. 8. And be not leſs vigilant for your own Salvation. Some have not obſerved whether a miſcheivous

mischievous Temptation hath hurried them, but hath been surprized and led into some desperate sins, which upon true Opticks have abhorred and trembled at: Thou must expect many assaults, for *Satan* leaves them sometimes, to return with seven worse Spirits, *Luke* 11. 26. That security may destroy thee, when no other means are prevalent. Be not Precipitated into any sudden undertaking, but consult first the Oracles of God, and there receive direction: Let them be as the Cloudy Pillar to *Israel*, and where that directeth, Steer thy Course accordingly.

15. FOLLOW the Apostle's advice St. *James* 4. 7. *Resist the Devil, and he will flie from you*: If thou Surrendrest, or giveest him the least advantage, he is Tyrannical: Next observe St. *Paul's* Exhortation to his Son *Timothy*, to *flie youthful lusts*, 2 *Tim.* 2. 22. For they are like Serpents, and there's no safe debate with them, except by fasting and Prayer. Therefore the exquisitest way is flight: Stop thy Ears to the Enchanting *Syrens*; and with the Patientest of Men, *make a Covenant with thine Eyes*, not to behold that which shall prejudice thee, *Job* 31. 1. Take heed of all Incentives, and Inauspicious motives; beware of *Tamar's* ways, and *Delilah's* Embraces; *Solomon's* Curtisans Invitations, and presented Opportunities, Suspected Company, Lascivious Entertainments, Betraying Gifts, and whatsoever may lead thee to the paths of Death.

16. As the subtile Enemy fixes his Gins, according as he finds the assaulted inclinable to be ensnared; so be thou careful most to fortifie thy self where thou findest him placing his main Batteries: And most carefully watch over thy self, where he most frequently assaileth thee: by this use Perseverance, which will prove an Antidote against that Malice which else would destroy thee. To reckon up all the Artifices of this Tempter would be Volu-

minous; I shall only instance some few: And first he represents himself in the shape of a Serpent, with his destructive Commentaries on the forbidden fruit. Secondly, He appears like a holy Prophet, with lying Visions to Bewitch the foolish and impotent: Next he comes like a Court like Sophister with ample promises of Wealth, Honour and Pleasure; another time he Acts the *Pander*, and produces a *Bathsheba*, bathing her self: And Lastly, He hellishly studies the secret Conspirator, and assists *Judas* in the betraying of his Lord and Master; and for revenge of so horrid a Fact, makes him become his own Executioner; therefore search into his Gifts, and whatever they are fear the Enemy: As *Saul* said of *David*, 1 *Sam.* 23. 22. *See his place where his haunt is, for he dealeth very subtilly*: He never pretends the least shadow of Goodness, but there's some mischief in the end of it; he is studious of Men, and where a Gentle disposition is evident, he tempts to Luxury; an Ambitious, to some lofty and impious designs; and the Angry to Revenge: In this so important Affair, thou canst not be too Politick; therefore where thou art most weak, let thy Fortifications and Guards be strongest.

17. FLY Idleness, that lazy Matron of all Evil, and Basis of Mischief: Ever employ thy self about acts of Vertue, and then there will be no space or room for the Tempter. What advantage did he reap upon the Royal Prophet, by staining so glorious a Life, which was produced by his few hours Vacancy? Dally not with Temptations; for happy shall he be who parleys not with them, but is Careful and Vigilant, and is ready to say as *Elisha* said of *Jehoram's* Messenger, 2 *Kings*, 6. 32. *When he cometh, shut the Door, and hold him fast there: Is not the sound of his Master's Feet behind him?* The same Remedy we must use to Satan's Messengers,

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who are sent to Destroy us; We must crush the Cocatrice Eggs, lest breaking out into a fiery Serpent, we cannot Conquer it, but say too late, as the *Turk* mention'd of *Scanderberg*, "This Enemy "should have been Subdued in his Minority; for a "Attemptation is Nourished that Hour it is not "Mastered.

18. INVOKE the Almighty constantly and fervently; use his own Words, *Lead us not into Temptation.* In many Instances, these are a Divine Revenge on some precedent unrepented Sin; against which the Sanctimonious frequently make their Supplications: And if, as often as Satan assaileth, we could address our selves to earnest and zealous Prayers, we should worst him at his own Weapon, & receive frequenter Allarms to awaken us to a stronger Guard; even the shadow of the Almighty. The first Enemy that assailed *Israel* in his way to *Canaan*, was vanquish'd by Prayer. When *Moses* held up his Hands, *Israel* prevailed, *Exod.* 17. The same repulse we must use to our grandest Enemy.

The Prayer.

O LOD God Almighty, the Examiner of all Hearts, and the Tryer of the Reins, who knowest before we ask, what our Necessities are, and by thy Holy Spirit helpest our Infirmities; Lord, I acknowledge my Ignorance in not Praying unto thee as I ought; but thou alone canst make request for me, according to thy blessed Will, with unutterable Groans, which thou only understandest: Help, I beseech thee, my Infirmities, regulate my Devotion, and restrain the hasty Malice of the Tempter: Direct and accept my Prayers as Incense in thy sight, and let them enter thy Presence, through Jesus Christ, *my only Redeemer and Advocate.*

2. *THOU, who art Truth it self hast promised, that all things shall work together for good, to them that*

love thee, and keep thy Commandments: Lord, I put all my trust and confidence in thee, and do stedfastly believe that it is good for me that I have been afflicted; for I am assured that after the tryal of my Faith, and exercise of my Patience, I shall receive of thee, (the only giver of all good things) the quiet Fruits of Righteousness: But, O Lord, how shall frail dust and ashes appear before thee, which is full of Infirmities, Fears, Doubtings and Failings; for mine Iniquities have taken such hold upon me that I am not able to look up: Nay, they are more in number than the hairs on my head, and my heart hath failed me: Neither have I to deal, O Lord, with Flesh and Blood only; but with Invisible Powers of Darkness, which with restless encounters assault my Soul to destroy it.

3. *BUT, O Lord God, of my Salvation, be not thou far from me: Shew thy Power, and deliver me from the Messengers of* Satan, *which are too mighty for me: O rescue me, and bridle their Insolent Malice; bind the Strong man, and deliver thy Vessel from his Usurping Tyranny, that I may in every faculty of my Soul, serve and please thee. Pardon all my sins for thy Blessed Son's sake, who died for me. Heal my wounded Soul, which hath to the anguish of my heart, so often sinned against thee: Hide not thy face from me in time of my trouble, forget not my bitter affliction, which makes me go mourning all the day long, while the insulting Enemy heavily oppresseth me: Thou art my King, O God, and canst Command deliverances: Lord, I am poor, needy and destitute of help and strength to resist the Fiery Darts of* Satan.

4. *PUT thy whole Armour upon me, I beseech thee, that I may be able to stand. Arise for my aid, O thou preserver of all Men; redeem me from the devouring Lyons Mouth, and for thy Infinite Mercies sake think upon me; make haste to help me, and make no long tarrying, O my God: O suffer me not for any trials to fall from thee: Lay no more upon me, than thou wilt be pleased*

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to give me Strength, Patience and Perseverance to bear Cheerfully: Confirm me unto the end, that I may be blameless in the day of the Lord Jesus: *Give me a blessed Effect and Issue out of every tryal; that the more thou permittest me to suffer, the more Experience I may acquire of thy Mercy, and the greater assurance that thou wilt never fail me, nor forsake me: That I may through him, who hath by suffering vanquished death, hell, and him who hath the power of death, overcome all these Spiritual wickednesses, which war against my Soul.*

5. *LORD, I have trusted only in thy Mercy; thou hast ordained Strength in the Mouths of Babes and Infants: O strengthen me unto the end, that my heart may rejoice in thy Salvation: Lord, spare me, that I may recover my strength: Put thou a new song into my mouth, that I may praise thee for my deliverance, and declare unto afflicted Sinners, what thou hast done for my Soul: Lord hear me, and have mercy upon me. Thou who art ever readier to give, than poor Mortals are to ask, deny not the Humble and Earnest Requests of me the vilest and worst of Sinners: This I beg, O Lord, through the Merits and Mediation of* Jesus Christ *my only Saviour and Redeemer,* Amen.

The

The Close.

HAVING run through the several Parts I intended, I shall now Calculate the whole, and give a Specimen of Reducing it into Practice. Be very careful to stifle every Sin in its primitive motion, and give no place to the Wiles of *Satan*, but crush, betimes the Cockatrice Egg, lest it break out into a Serpent: Permit not vain Imaginations to possess thy Mind, which are impossible for thee to attain, or unprofitable if they are attained; but rather contemn, and behold them as empty shadows, and lighter than Vanity.

2. BUT labour daily more and more to inspect into thy self, that thou mayst attain to that cognizance. If thou shouldst upon the Enquiry be asked what is the vilest Creature in the whole Earths Circumference, thy neerest and most intimate Friend, thy Conscience may report, thy own self, by reason of thy Sins: And if on the contrary thou wert ask'd the Question, What is the truest Catholicon for it? Thy Heart may readily reply, The Blood of *Christ*, which speaks better things than the Blood of *Abel*. Affect not vain Glory, nor Popularity, lest it prove more pernicious than Contempt, and avoid entertaining a male-contented mind, for that may produce thee more misery than thou art sensible of; but think it the greatest Mercy of the Almighty, that in the multitudes of those Blessings thou enjoyest, thou hast some Crosses. God showers upon thee many Blessings, lest through want thou shouldst despond; and

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he mixes with them some Crosses, lest by too much Prosperity thou shouldst forget thy Maker.

3. WHEN the Subtile Tempter, by his Instigations offers any Motion of Discontent, referring to thy present Station; remember St. *Pauls* saying, which must be allowed a Maxim, 1 *Tim.* 6. 7, 8, 9. *We brought nothing into this World, and it is certain we can carry nothing out; and having Food and Rayment, let us be therewith content; but they that will be Rich, fall into temptation and a snare, and into many foolish and hurtful Lusts, which drown men in Destruction and Perdition.* Invocate the Almighty, and with wise *Agur* let this be thy Petition; *O Lord, Give me neither Poverty, nor Riches; feed me with Food convenient for me, lest I be full and deny thee, and say who is the Lord; or lest I be poor and Steal, and take the Name of my God in vain,* Prov. 30. 8, 9.

4. BE not opinionated that any sin is diminutive, for Heavens Vengeance is due to the least, and without Gods Infinite Goodness and Mercy, is enough to cast thee into unquenchable fire, from whence there is no Redemption: Remember that *Christ* died for thee, and when thou hast committed any sin, mourn for it, and earnestly deprecate the Almighty for Pardon and Forgiveness: Often Contemplate on the Frailties of thy Transitory Life, and of Deaths Infallibility: Wish rather a good, than a long Life, and let thy Verdict agree with the Royal Prophet's; That one day in God's House is better than a thousand elsewhere, so that one week Religiously employed is more estimable, than a Life annually consumed in Debauchery.

6. CALCULATE once a day thy thoughts, and for what good ones thou hast entertained, return thy Lauds to him from whom cometh every good and perfect gift: And for what vain and idle ones has possessed thy Memory, humbly implore

his

his Remiſſion, to whom alone belong Mercies and Forgiveneſs: St *Matthew* as a good Monitor, gives thee this Memento, that *for every idle word that men ſhall ſpeak, they ſhall give an account thereof at the day of Judgment*, Mat. 12. 36. Therefore ſhun all frivolous and prolix Diſcourſe, which will but infeſt thy Ears, and prove inſignificant, and petulant anſwers, which many times prove very pernicious: The words were thine when lockt up in ſilence, but once uttered they are out of thy Poſſeſſion; and what folly and madneſs is it, when that ſharp weapon thy Tongue ſhall atteſt againſt thee?

6. AVOID Hypocriſie, and let thy Heart and Tongue agree in a direct Harmony; for where Truth and Juſtice is the Baſis, no evil Politicks can undermine the Foundation: Abhorr all Falſity and Diſſimulation in another, and Contemn it in thy ſelf, elſe the Almighty will deteſt thee, and for ever baniſh thee his preſence; of which the Prophet *David* gives us that aſſurance, *He that telleth Lies ſhall not tarry in his ſight*, Pſal. 101. 7. Set a Guard upon the Door of thy Lips, that no Obſcene words proceed from thence, as thou wouldſt preſerve thy Food from being Poyſon'd; but let thy Diſcourſe favour of Vertue and Piety, that the Hearers may be Improved and well Inſtructed: And when Religion is the Theme, uſe that Reverence which ſo Important a Subject requires.

7. STUDY to be a good Profeſſient in Three things, which are very neceſſary; Firſt, to underſtand with Diſcretion, to ſpeak with Prudence, and to perform with Alacrity; be not too Credulous to all Informations, neither report totally what you have lent an ear too: For if thou doſt, thoſe which were thy Friends will become thy Enemies, and thou wilt expoſe thy ſelf to perpetual Vexation: This is well obſerved by the Son of *Sirach*, *Eccluſ.*

19.

19. 8, 9. *Whether it be to Friend or Foe, talk not of other Mens Lives, and if thou canst without offence reveal them not, for he heard and observed thee, and when time cometh he will hate thee.*

8. LET not Malice provoke thee to divulge that which the Bonds of Friendship obliges thee to Conceal; but to prevent so great an Eruption, make choice of such a Familiar Friend, who is inspired with Evangelical Graces, from whom thou canst never receive any prejudice; for though there may arise some particular dissension, yet the operation of those Graces will infallibly conduce to a Reconciliation. Next, act nothing which may be offensive to Sobriety, or uneasse to thy self, neither be guilty of any thing which may induce thy Friend to become thine Enemy; but when thou hast, through Supineness or Ignorance, committed even the least sin, with all the speed thou canst hasten to the Throne of Grace; and there thou wilt upon thy true Repentance, find Mercy in the time of need.

9. BE not too liberal in declaring all thou knowest, but rather dissuade thy self, than thy Friend to keep thy own Councel: Scoff not at other's Infirmities, but consider and pity thy own, by endeavouring to Rectifie and Reform that in thy self which afterwards thou mayest be capable of performing to others: Prefer not the little Ebullitions of Frothy Obscene Wit before Solid Reason and Judgment: But if thou art disposed to use that freedom in Mirth, confine it within the bounds of Legality, and level it at nothing that is Sacred or Religious; lest we provoke God to anger, and pull down a Judgment for our Prophaneness.

10. BE no Contriver of Evil, though it lies in thy power to Act it, for the Almighty will not permit the least sin, without bitter Repentance, to

escape unpunished: Omit not any good Duty, neither enter upon any, before thou hast humbly besought God for a Blessing upon thy endeavours in the performance; and whatever thy task and undertaking is, let the Operation be effected, with all Diligence and Alacrity; committing the Event unto him, whose Omnipotence doth Benedict with his Grace, whatsoever Action is intended for his Glory: Be not puft up by any good performance, for the Judgment of God is far differing from the judgments of Men: Avoid that in thy self, which doth most displease thee in others; and remember that as thou inspects into others, so art thou inspected by Omniscience, Angels and by Men.

11. EXERCISE thy self as often as thou canst in Religious Duties; and abridge thy self of Worldly Pleasures by entertaining them seldom; That if Death should suddenly Summon thee, thou mayst not be Surprized, but stand ready prepared: Render to every Man the Honour due unto his Function; but Esteem and Venerate him more for his Goodness, than Greatness: And from whom thou hast received a Gratuity, according to thy ability express thy Thankfulness. Be apprehensive of the dreadful Events of Notorious Evil Men, and detest their Wicked Actions: But observe the Life of the Sanctimonious, that thou mayst effectually imitate their Blessed Example, to thy Joy and Comfort: Obey thy Superiours, attend the Prudent, accompany the Just, and love the Religious.

12. IT is evident that Corrupted Nature is prone to Hypocrisie, therefore it behoves us to take heed that we exercise our Religion not meerly as Customary, but to those higher ends for which it was designed, as the Glory of God and the Salvation of our Immortal Souls: Be not Rash in thy proceedings, nor Confident and Pertinacious in thy own Opinion; but seek advice of him that is Prudent, and receive

Instruction

Instruction of him whose Judgment exceeds thy own. Petition not for a long Life, but a happy one; for length of dayes oft times prolongs the Evil, and augments the Guilt: Therefore it would deserve Applause if that little time we had allotted us, were employed to the best advantage.

13. LASTLY, In thy Supplications wait with Patience, and be not dissatisfied if thy Requests are not speedily granted; but search the Scriptures and there thou wilt find, holy *Job* and others, that far out-stripped thee in Sanctity of Life, did not murmure or repine and charge God foolishly, but on the contrary did resign themselves up to his good Will and Pleasure: An Instance we have in that Pattern of Patience, *Job* 14. 14. *All the dayes of my appointed time will I wait, till my Change comes.* He that fixes his Trust in the most High, shall not miscarry; he is neither puft up in Prosperity, nor cast down in Adversity, but continually fears him, who is his Salvation, and his Refuge.

FINIS.

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